

Library Trends

*Current Trends in Theological
Libraries*

NIELS H. SONNE, *Issue Editor*

October, 1960

Library Trends

A Publication of the University of Illinois Graduate
School of Library Science

Managing Editor

HAROLD LANCOUR

Assistant to Editor

JANET PHILLIPS

Publications Board

ROBERT B. DOWNS

THELMA EATON

WILLIAM V. JACKSON

FRANCES B. JENKINS

HAROLD LANCOUR

ARNOLD H. TROTIER

LUCIEN W. WHITE

LIBRARY TRENDS, a quarterly journal of librarianship, provides a medium for evaluative recapitulation of current thought and practice, searching for those ideas and procedures which hold the greatest potentialities for the future.

Each issue is concerned with one aspect of librarianship. Each is planned with the assistance of an invited advisory editor. All articles are by invitation. Suggestions for future issues are welcomed and should be sent to the Managing Editor.

Published four times a year, in July, October, January, and April. Office of Publication: University of Illinois Graduate School of Library Science, Urbana, Illinois. Entered as second-class matter June 25, 1932, at the Post Office at Urbana, Illinois, under the act of August 24, 1912. Copyright 1960 by the University of Illinois. All rights reserved.

Subscription price is \$5.00 a year. Individual issues are priced at \$2.00. Address orders to Subscription Department, University of Illinois Press, Urbana, Illinois. Editorial correspondence should be sent to **LIBRARY TRENDS**, University of Illinois Graduate School of Library Science, Urbana, Illinois.



F
J
I
P
R
K
E
R
J
L
E
R
R
C
D

Library Trends

VOLUME 9 • NUMBER 2

OCTOBER, 1960

Current Trends in Theological Libraries

NIELS H. SONNE, *Issue Editor*

CONTRIBUTORS TO THIS ISSUE:

ROBERT F. BEACH	131
Protestant Theological Seminaries and Their Libraries	
JOHN H. HARRINGTON	149
Catholic Theological Seminaries and Their Libraries	
I. EDWARD KIEV	168
Jewish Theological Seminaries and Their Libraries	
FRANK W. PRICE	175
Specialized Research Libraries in Missions	
R. NORMAN WHYBRAY	186
A Graduate Seminary Library in the Mission Field	
KENNETH S. GAPP	194
The American Theological Library Association	
EDGAR KRENTZ	201
Literature of Modern Theological Study in the Seminary Library	
ROSCOE M. PIERSON	213
Denominational Collections in Theological Seminary and Church Historical Society Libraries	
JULES L. MOREAU	231
Periodical Literature of Theological Libraries	
Collecting Theological Literature Through Microphotography	242
LOWRIE J. DALY	246
Some Examples of Theological Materials Available on Microfilm	
ERNEST G. SCHWIEBERT	253
Preserving the Religious Treasures of Europe	
RUTH C. EISENHART	257
The Classification of Theological Books	
CONNOLLY C. GAMBLE, JR.	270
The Seminary Library and the Continuing Education of the Minister	
DECHERD TURNER, JR.	281
Summary	

<
P
7

P
th
ca
th
th
in
A
th
B
sc
on
le
St
an

na
re
is
art

tul
siz
sch
an
ite
is
pri
Mu

Protestant Theological Seminaries and Their Libraries

ROBERT F. BEACH

THIS ARTICLE IS CONCERNED primarily with the Protestant graduate theological school, i.e., the institution requiring the A.B. degree, or its equivalent, as a requisite for admission to degree candidacy. Schools of this type are found both within and outside the membership of the American Association of Theological Schools, the accrediting agency for the field. In 1959, eighty-three such schools in the United States and Canada were "accredited members" of the A.A.T.S. An additional forty-four were "associate members," meeting the requirement of "operating predominantly on a post-college level." Beyond these two groups are an estimated fifty to sixty theological schools which are not affiliated with the A.A.T.S. but which offer, or are reputed to offer, academic work all or in part at the graduate level.¹ The total group of graduate theological schools of the United States and Canada, approximately 180 in all, 151 in the United States and 29 in Canada, will be considered here.

This article does not treat Catholic and Jewish theological seminaries, with many of which our Protestant schools maintain cooperative relationships, including reciprocal use of libraries. Ample attention is given to these two groups of institutions, respectively, in succeeding articles.

Not included, either, are the approximately two hundred Bible institutes and Bible colleges in the United States and Canada. Emphasizing an undergraduate specialization in Bible and theology, these schools have their own Accrediting Association of Bible Institutes and Bible Colleges. In 1959 it had a membership of thirty-one "accredited schools" and eleven "associate schools." While the present survey is necessarily limited to the graduate theological schools, it is appropriate to note that this large group of undergraduate institutions,

Mr. Beach is librarian, Union Theological Seminary, New York.

whose libraries are for the most part small, are in many instances moving in the direction of adequacy for their special purposes.²

It is not surprising that the earliest American colonists looked "homeward" for their ministers. Not only were trained ministers brought across the water, but young men were sent back to the fatherland to prepare for their sacred calling. With the founding of Harvard College in 1636, however, a beginning was made in higher education on the American continent, for the specific purpose, among others, of assuring an adequate, trained ministry. The non-ministerial students attending Harvard College, along with candidates for the ministry, were required to take the same course of study which included the "divinity subjects."³

A backward look at the general pattern of ministerial training in the Colonies, particularly in New England, leads the observer through a little more than a century of adherence to English ideas of clerical education. The Puritan in America patterned Harvard College and Yale College (1701) after the plan of Cambridge University. From them he chiefly supplied his pulpit. During this early period, in addition to college training, the prospective clergyman was apt to pursue graduate study at his *Alma Mater*; or, more likely, to continue his studies independently at home.

Another favored pattern was that of informal apprenticeship under an experienced pastor, following the tradition of England. By 1750, a more formalized development of the pastor-apprentice relationship appeared. Certain active pastors turned their homes into "schools of the prophets," in which small groups of prospective clergymen received practical instruction in addition to guidance in scholarly religious studies.⁴ One should keep in mind that the period during which these "schools of the prophets" were coming into prominence was not only a time of revivalistic zeal, but one during which the colleges were already beginning the shift from theological to secular disciplines. These factors, in association with the confusion and poverty stemming from the French and Indian War and the American Revolution, undoubtedly encouraged this informal type of education. Hence one may assess the "schools" as a natural effort to meet the need for an enlarged, trained clergy. One may also look upon them as direct forebears of the larger, established theological seminaries which the turn of the century was to bring as the essential next step.

Following the establishment of the Dutch Reformed theological school at Flatbush, Long Island, in 1774, and a Presbyterian seminary

Protestant Theological Seminaries and Their Libraries

in western Pennsylvania in 1794, denominational theological schools were founded rapidly: a Moravian seminary at Nazareth, Pennsylvania, in 1807; Andover (Congregational) in 1808; the Reformed Presbyterian's first school in Pittsburgh in 1810; Princeton and Union at Richmond (Presbyterian) both in 1812; Bangor (Congregational) in 1814; the Lutheran seminary at Hartwick, New York, in 1816; General Theological Seminary in New York (Protestant Episcopal), in 1817; Colgate at Hamilton, New York (Baptist), in 1819; and others in a continuing sequence. Harvard was established as a distinct divinity department in 1819, as was Yale in 1822.

By mid-century, theological schools, both denominational and non-denominational were firmly planted across the country. Eleven institutions date their founding to the years 1820-31; thirty-nine were established between 1839 and 1869. In 1866 the Congregationalists organized the first divinity school on the Pacific coast. Between 1869 and 1924, thirty-nine new schools were founded. By 1924, the date of the first comprehensive study of ministerial education, there were 161 schools which were designated as theological schools by their supporting constituencies (131 in the United States and 30 in Canada).⁵ In 1934, 224 Protestant "seminaries" were noted in the United States and Canada, 198 and 26 respectively.⁶ A special factor of interest is that of the 198 U.S. institutions, 41 were exclusively for Negro students.

Data supplied by the most recent, comprehensive survey of Protestant theological education (1954-55) reveal a total of 180 existing schools which operate either as graduate seminaries, operate predominantly on the post-college level, or are reputed to offer academic work, all or in part, at the graduate level. According to the "Survey of Theological Education in the United States and Canada," just mentioned, "there were four times as many genuinely graduate schools of theology in the United States and Canada in 1955 as there were in 1923 and . . . such schools enroll almost eight times as many students as they did thirty-two years previously."⁷

Against this brief historical background, let us now make several further general observations which should help to prepare us for a better understanding of the library picture. Geographical spread of the seminaries has been indicated in terms of the historical movement westward during the nineteenth century. The 1959 membership list of the A.A.T.S. locates institutions in twenty-nine states, with relatively large numbers of schools concentrated in California (9), Illinois (12),

Massachusetts (7), New York (6), Ohio (6), Pennsylvania (11), and Texas (5). One notes the absence of any A.A.T.S. member school in the rapidly-growing northwest. Ten of the fourteen Canadian seminaries which are members of the A.A.T.S. are located well to the east.

The majority of the seminaries are denominationally affiliated. Of the eighty-three accredited members of the A.A.T.S. in 1959, seventy are included within eighteen denominational traditions. Largest in number of the schools are those of the Baptists (10), Lutherans (10), Protestant Episcopal (12), Methodists (10), and Presbyterians (8). Likewise, the great majority of the associate member schools of the A.A.T.S. are denominationally connected. Significant exceptions to the denominationally-related seminaries are those institutions which designate themselves as nondenominational (6) and interdenominational (7).

A further way of examining the graduate seminary picture as a whole is in terms of college-university affiliation. Of 170 seminaries, the 1954-55 survey noted that fifty-six were functioning either as graduate departments of colleges or as schools under the same board of control as the correlated colleges. In addition, fourteen others were under the administrative control of universities. With varying degrees of closeness, many nominally independent seminaries are closely related to colleges directed by the same denominations.⁸ The 1954-55 survey helpfully classifies the seminaries into six groups: (1) those which are graduate departments of a college (or, on the same campus, operate under the same board of directors); (2) administratively independent schools which are part of a denominational system; (3) independent denominational schools; (4) schools operating within denominationally controlled universities; (5) university-affiliated denominational and interdenominational schools; (6) divinity schools controlled by independent nondenominational universities.

The various schemes of seminary organization suggest a number of concerns, some of which bear directly upon the role of the library. There is the obvious fact that seminaries exist for a variety of purposes. While in the last analysis all would doubtless profess to prepare men and women for a Christian professional vocation, some emphasize preparation for teaching; some, religious education; some, sacred music; some, missions; etc. Some schools combine several distinctive emphases. A large number concentrate on pastoral preparation. Translated into terms of degrees offered, modern seminaries constitute a *potpourri*. Based upon 1958 figures, supplied by eighty-two accredited

Protestant Theological Seminaries and Their Libraries

member schools of the A.A.T.S., the following degree picture emerges. After telescoping a number of probably equivalent degrees whose terminology differs, there remain at least a dozen degrees of apparently discrete intent and content. All of the eighty-two schools offer the B.D. program or its equivalent; with sixteen, or about one-fifth, concentrating almost exclusively upon this degree. Fifty of the seminaries offer some type of master's degree. At the doctoral level, eight schools participate in a Ph.D. program, while twenty institutions offer the Th.D. or S.T.D. Only three schools offer degrees in sacred music. In connection with this statistical summary of degree programs offered, it is important to note the strong and continuing trend towards theological study at the graduate level.⁹

While the library implications related to the range of degree programs offered will be treated more fully later in this article, it is evident that such academic programs call for: (a) imaginative "gearing in" of the library with the educational purposes of the seminary; (b) financial support proportionate to the demands; and (c) library personnel of appropriate caliber and number to match the opportunities offered.

Thus far, in our overview of the seminaries, we have commented briefly upon their historical background, denominational affiliation, geographical location, and academic structure. Perhaps it will now be helpful to draw together some facts and figures to indicate the "outward size of the enterprise." Specifically, when we speak of the total group of graduate theological seminaries, what are we talking about in terms of enrollment, faculties, budgets, plants, etc.?

First, as to enrollment, statistics gathered for the 1954-55 survey indicate that not less than twenty-five thousand students were enrolled at that time. Since that date a number of new seminaries have been established. Using the 1954-55 survey figures: one hundred and forty-two schools had an average enrollment of 165 students per school. Using the same statistical source, we discover that the one hundred and forty-two schools reported 1,384 full-time and 536 part-time faculty members. Thus the average school had between nine and ten full-time and between three and four part-time faculty members.¹⁰

As to budget and finance, there are four main sources of seminary income: endowment, student fees, private gifts, and denominational support. In 1954-55, it is estimated that approximately \$26,000,000 was spent by the Protestant seminaries of the United States and Canada in carrying on their work. Some indication of the size and value of the

physical plants is suggested by the information that, between 1946 and 1954, eighty-eight schools spent approximately \$50,000,000 on new construction or on major renovations.

In concluding this general summary of the seminary situation, it remains only to suggest something of the intangibles of tradition, initiative, and sense of purpose which characterize these institutions, and the movement of which they are a part. Such factors have much to do with the dynamics of the total seminary program, including the role of the library. When one reflects upon the pluralistic pattern of modern American Protestantism, one may conclude that this pattern—whatever weaknesses it may contribute in certain areas of religious relevance to our time—has been responsible for something of the range, vigor, and strength of theological education. Rightly conceived and used, differences of theological inheritance and emphasis weigh on the positive side of the scales. In an institutional, organizational sense the appropriate national departments of the denominational body involved can be an effective means of "telling the educational story" to the proper constituency, and of securing the financial support which is imperative. In this connection, however, it is interesting to note the comment of the 1954-55 survey that thus far it appears that the national denominational departments charged with responsibility for the seminaries are less effective in securing support than are those which state the case for other areas of the churches' work, such as missions.

One cannot study the development of the Protestant theological seminaries of America without observing the signal role of the A.A.T.S. The Association goes back to the "Conference of Theological Seminaries and Colleges in the United States and Canada" in 1918 at Harvard University. By 1936, the present organizational name was adopted. From its founding, the A.A.T.S. has served as the key agency in the encouragement and coordination of graduate Protestant seminary education. Working through standing committees, especially appointed commissions, an executive director, a national headquarters office and supporting staff, etc., it has invited constructive explorations of new approaches, secured and administered large foundation grants, inaugurated comprehensive surveys of theological education (i.e. 1930-32, 1954-55), served as the official accrediting agency in the field of the graduate theological seminary, and performed other significant tasks. Its biennial meetings are held in association with sessions of other national groups which also reflect the life and work of the

Protestant Theological Seminaries and Their Libraries

seminaries (i.e., Association of Seminary Professors in the Practical Fields, etc.). The record makes it abundantly clear that the A.A.T.S. has constantly encouraged library improvement in relation to seminary programs. Not only was it instrumental in supporting the establishment of the American Theological Library Association in 1947, but it has worked closely with the A.T.L.A. ever since in such matters as the development of minimum library standards. From 1948 to 1958, the annual conferences of the A.T.L.A. were held in planned conjunction with the biennial sessions of the A.A.T.S. The partnership here indicated is an asset of large influence in the continuing development of the seminary libraries.

Mention has already been made of the strong trend towards graduate-level theological study in the seminaries, and we have noted the wide range of degrees offered. Much of the 1954-55 survey deals with changes in seminary curricula. In all of these factors there are important library implications. A final observation which has a bearing upon the library in the seminary is the development of special programs as formal or informal extensions of the curriculum. To mention two which are best known to the writer, there are the special programs of psychiatry and religion, and religious drama at Union Theological Seminary in New York. These and similar specialized programs at other seminaries add to the requirements for adequate library correlation and support.

Before attempting an appraisal of the seminary libraries today, it may be helpful to remind ourselves briefly of the period through which they have come. Above, we have observed three eras in the development of Protestant theological education in America: college, tutorial, and seminary. There are three corresponding stages of library development. Starting with the libraries of Harvard and Yale, the first printed catalog of the former's library (1723) listed a meager 3,517 volumes. However, nearly 60 per cent of the books were in the theological field. It is significant that the founding of Yale in 1701 grew out of a meeting of ministers in Branford, to which each man brought a cherished book from his own collection, thus forming the nucleus for the college library.

The "library" situation during the period of tutorial or parsonage preparation required relatively few books, and the supply of these depended upon the choice and pocketbook of the individual minister involved. As one recorder puts it: "Some, at least, of those libraries were meager. Thus the Reverend Asa Burton (1752-1836), Congre-

gational minister in Thetford, Vermont, trained about sixty men. His entire library is said to have stood on one long shelf."¹¹

With the founding of the first seminaries, formal collections were instituted to meet instructional needs. These early libraries were weak, judged by later standards, and suitable scholarly titles were not easily procured. However, toward the middle of the nineteenth century, several remarkable collections were purchased *en bloc* abroad, thus strengthening local resources. During the nineteenth century the steady importation of German titles added much to the stature of individual seminary libraries.

R. L. Kelly's over-all survey of 161 theological schools in the United States and Canada, published in 1924, has little to say about the role of the library. Both from the absence of comment, and from the following type of report, one may conclude that, with few exceptions, much was to be desired: "The cases in which the lecture method is used with stimulating effect and with evidence of extensive outside work by students are outnumbered by those exemplifying its abuses on the part of the teacher and the taught. . . . the libraries in seminaries visited were sometimes found locked and unheated, with little to indicate workshop conditions."¹²

Despite this negative appraisal, Kelly's tabulation of data on one hundred individual seminaries shows that by this date some of the library collections had reached substantial proportions. The largest library noted contained 150,093 volumes, 73,730 pamphlets, and 291 manuscripts.

Most factual and comprehensive of theological library surveys, prior to the present era, is the study made by R. P. Morris in 1930.¹³ Morris, then assistant librarian of Yale Divinity School, conducted a research survey of the status and function of seventy-eight Protestant seminary libraries in the United States and Canada. Morris was concerned not only with such matters as size of collections, budget support, adequacy of space, but with the larger intangibles which are primary, such as the method of library administration, adequacy of staffing, and recognition of the role of the library in the educational program.

As a roughly comparable norm, Morris had in mind college and university libraries as the group with which some parallel observations were pertinent. He noted that during a period when American college and university libraries were undergoing rapid growth and development, the theological seminary libraries were "decidedly inferior" in

Protestant Theological Seminaries and Their Libraries

equipment and management. He expressed the view that the chief reason for this lay in "the prevailing teaching methods in theological schools, the character and training of the faculty, and the subject matter taught." Further, he states: "The prevailing atmosphere of theological libraries is that of an institution whose spirit, development, subjects emphasized, management and activity have lost touch with the educational stress and development so prominent in college and university libraries. . . . it is probably correct to assume," he adds, "that the majority of theological students graduating from American seminaries never have the opportunity to acquaint themselves with good libraries, and graduate with but a limited knowledge of any subject."¹⁴

In addition to Morris' assessment of important intangibles, some of his statistical data are relevant here. As to size of collections, the range is from a minimum collection of three hundred volumes to a library of 177,542 volumes. The average library contained 31,956 volumes. Twenty-eight seminaries had collections falling below 10,000 volumes. Financial support is an important index. Morris gives \$1,438.48 as the average annual book and periodical expenditure for twenty-six libraries, the range extending from a low of \$68.81 to a high of \$4,800. Perhaps the figures which convey most sharply the inadequacy of financial support are those for the total amount spent for all library purposes, i.e., salaries, books and periodicals, binding, and supplies. Here Morris' finding for one hundred libraries is an average of \$4,781.44 per seminary, for inclusive library expenditures. It is no wonder that Morris found book collections frequently inadequate, especially in reference titles. Scholarly foreign language periodicals were frequently lacking, and an over-supply of gift subscriptions of ephemeral journals is noted.

A final observation to be abstracted from Morris' comprehensive survey has to do with staffing. Fewer than half of the institutions reported librarians devoting full time to library duties. Of these persons, four out of five had college training, less than two out of five had theological training. Only twenty out of forty-five had either professional library training or previous library experience. The average salary for the librarian, in the case of twenty-three reported, was \$1,730. This figure falls considerably below the average for all teaching faculty members except for that of the rank of instructor, which it exceeds slightly.

Moving to the level of full-time library assistants, the survey reports

that forty-four out of seventy-eight of those reporting had a college degree, fewer than one-third had either professional library training or previous library experience. Only six reported a degree in theological or religious study. Average salary, in the case of thirty-eight library assistants reporting, was \$1,360.46.

Morris concludes with the judgment that, "the libraries considered in this study are as a group improperly and inadequately staffed to carry on a successful type of library service."

While acknowledging fully the inadequacies of the seminary libraries, as reflected in the Kelly and Morris surveys, we shall perhaps now be in a better position to estimate the present seminary library situation, including both its strengths and its unfulfilled potential.

We are now at the point of attempting an over-all appraisal of the seminary libraries today. Some basic questions worth attention are these: What is the essential information concerning size and growth of collections? What are the most significant trends in matters of budget and financial support? What is the staff situation? How has the library program been adapted to meet changing curricular and extra-curricular needs? What steps have been taken along the road of inter-seminary library cooperation, of area or denominational planning? Most important, what about the role of the library in the total program of the seminary? Keeping in mind the range of degree programs offered, has the library moved from the secondary place so often characteristic of it in the periods examined by Kelly and Morris to a more central position, integrally related to the purpose and program of the seminary?

In attempting to provide concrete evidence in response to these questions, it is necessary to draw upon a number of sources. Factual data based upon the A.A.T.S. *Report of the Committee on Library Standards*,¹⁵ although gathered in 1951-52 and hence somewhat outdated, are still pertinent. Observations of library programs form an important, although secondary, part of the 1954-55 survey of theological seminaries previously mentioned. Inquiries made to the headquarters office of the A.A.T.S. have provided helpful materials. The *Summary of Proceedings*¹⁶ of the annual conferences of the A.T.L.A. constitute a basic source of information on the development of the seminary library program. Moreover, one cannot have participated in the field in recent years without gathering personal knowledge, however sketchy and impressionistic, about library developments. Finally, one should be reminded that a number of the topics here

Protestant Theological Seminaries and Their Libraries

briefly treated will be discussed more adequately in articles which follow this introductory survey.

That libraries have gained substantially in size of collections is attested by the 1952 *Report of the Committee on Library Standards*. Seventy-three accredited member seminaries of the A.A.T.S. reported a total of about four million volumes, the average library having approximately fifty thousand volumes. This average compares favorably with the 1930 figure of 31,956 volumes, the average reported by Morris for eighty-one libraries. Moreover, whereas Morris indicated an average current subscription list of 96 periodicals, the 1952 *Report* shows an average of 182 journals in current receipt per institution. Further evidence of growth is suggested by the large number of new or remodelled library buildings, in addition to several major plants now in the planning or construction stages.

Seminary collections, like other scholarly libraries, are increasingly taking advantage of the resources being made available in microtext form. The program of the A.T.L.A. Board of Microtext, supported by the Sealantic Fund, has been widely beneficial.

A few seminaries are able to secure special support which permits them to continue the purchase of rare or semi-rare books.

Quantitative measures are by themselves inadequate guides in the area of collection growth. Moreover, even though the evidence of numerical growth is incontrovertible, we should keep in mind that many libraries are growing from weakness, and have a good deal of ground to make up. Also, student enrollments have increased, enlarging library demands. We have already noted the increasing stress upon graduate level study, the changing curricular emphases, and the setting up of new and specialized study programs. These factors call for a strengthening of library resources.

The 1954-55 survey comments upon many phases of the library program. The following observation, quoted from its report, will serve to guard against too optimistic an appraisal: "Keeping in mind the impossibility of applying a general rule, we can say that the data gathered in our survey show that a large number of libraries are barely managing to keep a minimum standard for staff and book collection, and that the maintenance of genuinely adequate libraries is becoming an increasingly acute problem for nearly all the schools."¹⁷ While modest progress has continued since the time of the survey, inflation of book prices has reacted adversely on purchasing power. There is no justification for complacency.

Since the need for larger library support has been noted in each seminary survey it is pertinent to go a step further and consider the main elements of expense involved.

First, as to staff salaries, Morris reported the average salary for the librarian, in twenty-three institutions, to be \$1,730; and the average salary, in the case of thirty-eight assistants reporting, to be \$1,360. That there has been improvement, even allowing for intervening inflation, is indicated by A.A.T.S. library salary figures reported in January 1960.¹⁸ For seventy-two accredited schools the salary of the librarian ranges from a minimum of \$2,400 to a maximum of \$13,200. Median figure for the group is \$5,916. The largest concentration falls within the \$5,000-5,999 level, with twenty-three librarians in this category. Twelve receive between \$4,000 and \$4,999. Salaries for other professional staff members are limited to data supplied for the cataloger. Here, salaries range from a low of \$2,000 to a high of \$6,145, with \$4,264 as the median figure. For twenty-five associate schools, salaries are correspondingly lower, the median salary of the librarian standing at \$4,848, and the cataloger at \$3,350.

In assessing the salary situation, several factors should be kept in mind. One is that these figures represent the situation in the A.A.T.S. member schools only. One may safely surmise that the fifty to sixty other seminaries in the United States and Canada, at least part of whose academic work is reported to be of graduate level, pay lower library salaries. A more important consideration relates to the basic conception of the position of librarian. As the 1954-55 survey reminds us, the librarian is frequently in a strategic position in the learning process. Increasingly, seminary administrators have acknowledged that he should be a person of such maturity and training as to merit, and receive, faculty status. With this fact in mind, it follows that the salary of the qualified librarian should stand in an equitable relationship with those of his classroom teaching colleagues. While analysis of comparative salary figures is misleading, because of hidden qualifying factors, it is evident from the A.A.T.S. accredited school figures supplied for maximum and minimum professorial salaries by rank, that the largest concentration of librarians' salaries (i.e., twenty-three falling within the \$5,000-5,999 bracket) equate with the lowest, or instructor, group of professorial salaries. When it is recalled that Morris' analysis showed that the salaries of the librarians reported were, however low, larger than those of instructors, one is compelled

Protestant Theological Seminaries and Their Libraries

to conclude that salary progress, however evident, is still relatively inadequate.

Further testimony in support of this conclusion lies in the fact that qualified library school students now command, upon graduation, beginning professional salaries several hundred dollars higher than the median figure noted by the A.A.T.S. for the cataloger, who, in many cases, is a staff member with some years of experience.

Let us examine briefly the question of financial expenditures for books and periodicals. In the 1952 *Report of the Committee on Library Standards*¹⁹ we find that average annual expenditures of seventy-three accredited members of the A.A.T.S. were \$2,817 for books and \$508 for periodicals. The latest figures available for the year 1958-59, show comparable expenditures of \$6,265 for books and \$973 for periodicals respectively. Again, as in the case of staff salary increases, such apparent improvement must be placed in a proper context in order to permit a fair judgment as to adequacy. In view of the lowered purchasing price of the dollar for the period between 1951 and 1959, it is evident that budgets must show increases merely to keep from falling further behind. In the writer's own institution, for example, the average cost per volume rose from \$3.34 in 1957-58 (2,636 items tabulated) to \$4.71 per volume in 1958-59 (2,142 items tabulated). An increase of 41 per cent!

A suggestive comparison might be to examine the respective library budgets of specialized divisional units within a university library system, i.e., a law school library and a medical school library, and a divinity school library. In one such instance, support for the divinity school library is far lower than that for the comparable professional library units.

In its effort to raise the level of library financial support, the A.A.T.S., with the assistance of the A.T.L.A., has developed standards which include stipulations for minimum library budgets. As approved in 1952, these standards required that an accredited school, without library notations, should spend not less than \$10,000 per year for its total library budget, not including equipment and janitorial maintenance; or \$35 per student, whichever was larger. It was also required that a minimum of \$2,500 of this amount was to be spent annually for books and periodicals, exclusive of binding and repair. In 1958, these standards were revised upwards.²⁰ For seminaries specializing in the B.D. and master's programs, a total minimum budget of \$12,500 was required, or \$45 per student and faculty members, whichever is

more. Not less than \$3,200 was to be spent for books and periodicals, apart from binding. While these financial standards are stated in minimum terms, providing no guidance for the larger institutions whose libraries must operate at far above this level of annual budget, it must be noted that eleven seminaries, out of eighty-two accredited members of the A.A.T.S., carried the notation in 1958 of "inadequate library support."

That the A.A.T.S. acknowledges the specialized library resources required to meet the needs of doctoral programs, as distinct from B.D. and master's programs, is indicated by the following statement in the 1958 library standards: "Doctoral study should be offered only where a library of a good university standard is available in the immediate vicinity to faculty and graduate students. It must be recognized that a library adequate for instruction of B.D. candidates may be inadequate for a doctoral program, and a library adequate for instruction in certain fields may not be so for others."²¹

One further word should be said about staffing. There has been a dearth of qualified personnel for even the limited number of seminary library positions recently available. From its founding in 1947, the A.T.L.A. has been working at the problem. Among other things, it has been concerned to develop a consensus as to what constitutes optimum preparation for the field of theological librarianship. One attempt at such a statement was published in 1956.²² Through standing committees, the A.T.L.A. has worked at recruiting, the setting up of cooperative study programs between library schools and adjacent seminaries, the provision of information on candidates for positions to administrators, and on positions to interested candidates. For the past two years, grants from the Lilly Foundation have been made available, through A.A.T.S. and A.T.L.A., to enable theological library staff members to extend their training. During the summer of 1960, two library schools, Chicago and Columbia, offered special courses aimed at preparation for theological librarianship.

It is to be hoped that these developments, joined with the factor of slowly improving salaries, will result in a more adequate supply of qualified personnel for the seminary libraries.

Both necessity and common sense call for further cooperative strategies among seminary libraries. Before suggesting some possible patterns for further development, let us take a brief look at some of the recent and continuing efforts in this direction.

First of all, the vigorous and imaginative work of the A.T.L.A. from

Protestant Theological Seminaries and Their Libraries

its founding in 1947, is a total story of cooperative effort in the seminary library field. Since this record will be more fully recounted elsewhere, only several of the concrete projects developed will be mentioned here. In the area of publications, one thinks at once of the *Index to Religious Periodical Literature*, N. H. Sonne's *A Bibliography of Post-Graduate Masters' Theses in Religion*, and the series of denominational bibliographical papers given at successive annual conferences and contained in the *Proceedings*. From the far-sighted efforts of the Board of Microtext have come microfilms to replace deteriorated printed materials. Since 1948, the A.T.L.A. has maintained a plan of periodical exchange among member libraries which has been a source of considerable assistance, particularly to the smaller or newer institutions.

In the area of cooperative acquisitions, the record of the Protestant theological seminaries is not impressive. As far back as 1928, E. C. Richardson pointed towards the possibility of cooperative acquisitions among theological libraries. Since that time one can find much more evidence of theorizing than of actual implementation of cooperative procedures. Nevertheless, some steps have been taken. R. M. Pierson documents comprehensively the existing patterns of intradenominational library cooperation as of 1959.²³ Particular attention is given in Pierson's article to cooperation among the denominational seminaries and their respective historical societies. Cooperation in avoiding the purchase of expensive, little-used materials is followed. Book lists are distributed. Some approaches to collecting along regional lines have been effected. In the area of cataloging and bibliography, Pierson comments upon the work of the Mennonites, Disciples, and American Baptists in publishing or projecting denominational bibliographies. At least four national church bodies are engaged in cooperative microfilming projects, the work being done through their respective historical societies. The Southern Baptists published a *Union List of Baptist Serials* in 1960.

The Presbyterian and the Methodist churches have taken initiative in encouraging and subsidizing meetings of their respective seminary librarians, with the thought that further acquaintance and cooperative ventures will strengthen the seminary library program.

In the realm of specialized cooperation among the seminaries of a local area, we should record the Union Catalogue at Pacific School of Religion, which is comprised of author cards from ten schools of the area. The seminary librarians of California have taken the lead in

other cooperative measures as well. In the Berkeley-San Francisco area, an experiment is under way in the cooperative purchasing of books. At Fuller Theological Seminary in Pasadena, a union catalog of periodical holdings is maintained.

It would be unrealistic to conclude that all such cooperative projects have justified the time and cost involved. Probably most have. In other cases new ground has been planted, but without commensurate harvest.

In attempting a long look at the possibilities for further inter-seminary library cooperation, the following appear to be reasonable areas for continuing exploration and expanding development:

1. Clearance among seminary libraries in the building of specialized collections, particularly among seminaries of a denomination or of a geographical region. Such planning would involve the denominational historical societies in many instances.

2. Partnership between seminaries and educational institutions of other types which are situated so as to make practicable reciprocal library use; for example, complementary acquisition policies between a seminary library and an adjacent college or university library.

3. Expanded use of inter-seminary library borrowing, including the lending of microtext copies of specialized materials.

4. Preparation of additional bibliographical and directory "tools" in the field of religious scholarship, as determined by gaps in the field.

In this over-all review of the Protestant theological seminaries and their libraries, we have been concerned to trace briefly their historical development, and to suggest the major influences which have been at work in creating the present library situation. We have commented upon the trends in the growth of the collections, the gradual increase in financial support, the construction and remodelling of library buildings, and the efforts at recruitment and training for theological library service. The extent to which seminary collections are being developed, following past weaknesses, has been noted. The wide range of claims made upon library service by the spread of degrees and special programs offered, and by the increasing emphasis upon graduate-level study has been observed. The important role of inter-seminary cooperation has been stressed as an essential ingredient in future developments.

The most important requirement in the library picture is the careful delineation of the basic functions of the library in relation to the larger

purp
to an
admi
As
acad
The
servi
To

1. I
York,
2. C
1951,
3. I
pp. 23
4. C
Englan
5. M
schools
6. M
Institut
that, by
number
must b
7. N
8. II
9. II
10. I
11. I
Life, 13
12. I
13. M
et al.:
Social an
14. I
15. A
Library
16. A
Conferen
17. N
18. A
Bulletin
19. A
20. A
pp. 8-9.

Protestant Theological Seminaries and Their Libraries

purposes of the seminary. This means regarding the library as a means to an end. It calls for communication and high statesmanship among administration, classroom faculty, and library staff.

As has been wisely said: "The primary characteristic of a good academic library is its complete identification with its own institution. The measure of its excellence is the extent to which its resources and services support the institution's objectives."²⁴

To achieve this standard is a high order indeed!

References

1. Niebuhr, H. R., et al.: *The Advancement of Theological Education*. New York, Harper, 1937, pp. 6-9.
2. Gaebelein, F. E.: *Christian Education in a Democracy*. New York, Oxford, 1951, pp. 157-181.
3. Kelly, R. L.: *Theological Education in America*. New York, Doran, 1924, pp. 23-27.
4. Gambrell, Mary L.: *Ministerial Training in Eighteenth-Century New England*. New York, Columbia University Press, 1937, p. 21 ff.
5. Kelly, op. cit. (A large number of the schools examined were not graduate schools.)
6. May, M. A., et al.: *The Education of American Ministers*. Vol. I. New York, Institute of Social and Religious Research, 1934, p. 85. (It is important to observe that, by the terms of this study, the 224 Protestant "seminaries" included a large number of undergraduate Bible colleges and Bible institutes. Hence the figure must be scaled down to keep the comparative picture clear.)
7. Niebuhr, op. cit., p. 8.
8. *Ibid.*, pp. 50-51.
9. *Ibid.*, p. 9.
10. *Ibid.*, p. 15.
11. Rockwell, W. W.: *Theological Libraries in the United States*. *Religion in Life*, 13:4, Sept. 1944.
12. Kelly, op. cit., p. 55.
13. Morris, R. P.: *The Libraries of Theological Seminaries*. In: May, M. A., et al.: *The Education of American Ministers*. Vol. III. New York, Institute of Social and Religious Research, 1934, pp. 149-191.
14. *Ibid.*, p. 189.
15. American Association of Theological Schools. *Report of the Committee on Library Standards*. (Mimeographed) [1952].
16. American Theological Library Association. *Summary of Proceedings*. Annual Conferences, 1947 to date.
17. Niebuhr, op. cit., p. 131.
18. American Association of Theological Schools. *Monthly Staff Report and Bulletin of Information for January 1960*. (Mimeographed).
19. American Association of Theological Schools, ref. 15.
20. American Association of Theological Schools. *Bulletin* 23, June 1958, pp. 8-9.

ROBERT F. BEACH

21. *Ibid.*, p. 13.
22. Beach, R. F.: Education for Theological Librarianship. In: American Theological Library Association. *Summary of Proceedings*, Tenth Annual Conference, June 20-22, 1956, pp. 9-13.
23. Pierson, R. M.: A Preliminary Survey of Some of the Existing Patterns of Intradominational Library Cooperation in the United States. In: American Theological Library Association. *Summary of Proceedings*, Thirteenth Annual Conference, June 16-19, 1959, pp. 139-146.
24. Middle States Association. *Evaluating the Library*. October, 1957.

an-
on-
of
an
ual

Catholic Theological Seminaries and Their Libraries

JOHN H. HARRINGTON

THE TITLE ASSIGNED THIS AREA of the general topic under consideration in the current issue of *Library Trends* reflects an educational situation which is in the process of change and development. As the broadening concept of the role of theology in general education gains wider acceptance the problems and procedures described in these pages may soon become part of the professional life of the public and college librarian. Although there never was a formal limitation of the scientific study of theology to those destined for the service of the altar, until recent years this restriction was generally the case. It has been difficult for the layman to pursue theological studies within a framework of education designed for the preparation of candidates for the priesthood. At the present time there is a growing conviction that the study of religious truths on an advanced, but not professional, level while limited in penetration should not be restricted in the manner of presentation or in the scientific development of the subject matter.^{1, 2}

The need for competent teachers of sacred doctrine led to the formation of graduate departments of theology in at least twenty universities which can in no way be considered seminaries. Such institutions as Fordham, Notre Dame, St. Mary's to name but a few, grant a master's degree in course to all who complete the requirements. The subjects offered may be described as theological in the strict sense of the term, and without apology we may refer to the graduates, lay and religious, as theologians. To provide an organization for professional discussion, in 1955 these theologians held the first meeting of the Society of Catholic College Teachers of Sacred Doctrine. The Society now has 550 members who represent 250 institutions of higher learning.³

The author is librarian, Archbishop Corrigan Memorial Library, St. Joseph's Seminary, Yonkers, New York.

On the undergraduate level the scientific approach to doctrine has resulted in an interest in theology and the professional tools of theology which is gratifying, if at times startling. It takes some adjustment to become accustomed to collegians who cite texts from the Fathers of the Church, the Councils, theologians, and generally handle the sources of theology with a confidence usually associated with the secular disciplines. The library implications of the program are equally startling, if more subdued as becomes movements associated with the quiet of the main reading room. One immediate result has been the growth of collections, if not proper libraries, of theological materials in a variety of non-ecclesiastical situations throughout the country. Against this background it would be interesting, after the manner of the "schools," to develop a definition of "theological," and then "library" by way of limiting the topic of this paper. To avoid the perils of any such procedure we shall simply attempt to sketch the outlines of an educational system which has contributed to the formation of the 53,796 priests now working in the United States and has at this moment 42,629 seminarians in its care.^{4, 5} To include all the elements of the subject the concept of "theological seminary" will be broadened to include all major houses of religious formation which contribute to the development of those advancing to the priesthood.

In Judaism the written word occupied a central place in the transmission of divine revelation, and there are not wanting examples and customs to indicate the high reverence in which it was held. The sacred books were a precious charge, and those who wrote and those who studied the word of God were a group apart. With the advent of Christianity this reverence for reading and writing was intensified and extended to written materials which were not necessarily directly concerned with the preservation of divine revelation. All writing which was helpful to the formation of the children of God was seen as a necessary thing, and to read such books was to perform an act of virtue on the same level as fasting and prayer.

From the literacy test required of candidates who sought admission to the monasteries of Pachomius in the fourth century, through the "stout brethren" of the Benedictine monasteries who enforced strict silence in the cloister during the hours devoted to reading, to the somewhat elaborate testing programs of today, there runs the deep conviction that reading, writing, and books are essential to the life of the spirit and the service of the church. The organization of library service has ever been a part of the church's concern, and many

Catholic Theological Seminaries and Their Libraries

are the ways devised to provide it. Fortunately, some of the procedures have been abandoned, as for example the rule which required the reader to pass an oral examination on the contents of the books he was returning before he was permitted to borrow others! The monastic scriptorium, the university stationer, the early presses of the Brothers of the Common Life, the modern paperback, microfilm and microcards has each made its contribution to theological study, spiritual development, and priestly formation.

Theological study and spiritual formation are the essential goals in any system or program which assumes responsibility for the preparation of men for the priesthood. Both elements of study and prayer must be served and the wreckage of systems which neglected the one in favor of the other may be seen by even a casual backward glance. Reference is frequently made to the fine balance between professional knowledge and personal piety which must be maintained in any system of seminary training. Actually there exists not so much a balance as a hierarchy in which knowledge is seen as a cause of priestly holiness. Learning is essential for the proper discharge of many of the duties of the sacred ministry, but it also is an important element in the development of sacerdotal perfection.⁶ Given these goals of seminary training, the librarian, no less than the theologian and spiritual director, must make his proper contribution to learning and holiness.

The Catholic priesthood is essentially a sharing in the priesthood of Christ and remains unchanged no matter who may receive the sacrament of Orders. Although the priesthood shared and the sacrament received are the same for all, there is a difference among those who share and receive. A difference based not only on individual fitness and such personal elements, but which arises from the juridical state of the individual. Two groups of priests are recognized in the law of the church. Those attached to a geographical unit or diocese, and those who are members of a moral or legal entity within the church which we will call a religious order. This is a completely inadequate distinction between the diocesan clergy and religious priests but it is sufficient for our purposes since it will point up the differences in formation which have library implications.⁷

The selection and formation of men for the diocesan priesthood has always been the responsibility of the bishop of each diocese. For more than a millenium and a half it was possible to have as many ideas on priestly formation as there were individual bishops. The solutions

offered have included gathering the candidates in the homes of the bishop there to receive complete training from him, sending the candidates to monastery schools, enrolling them in universities, etc., etc. The system followed in individual cases depended on the convictions of the bishop, his financial condition, the number of candidates, the needs of the diocese and similar considerations. The Council of Trent in 1546 brought order to the situation by establishing the structure of seminary training which with some modifications exists today. Each diocese is bound to support, educate in ecclesiastical discipline and spiritually form those youths who wish to receive the sacrament of Holy Orders. This is to be done in an institution chosen by the bishop or in one maintained by him. It is not necessary here to describe seminary organization in detail. It will suffice simply to point out that the course of training may begin at any point after graduation from our grammar schools or roughly at the age of thirteen or fourteen. Candidates may enter the seminary at practically any stage subject to local and general regulations. The minor seminary (high school and junior college) may be a day or boarding school, but the major seminary (last two years of college and four years of theology) must be a boarding institution where the activity of the student is closely regulated in terms of the state of life he has chosen.

The growth of the church in the United States had reached a point of development by 1789 which justified the erection of the first diocese at Baltimore under Bishop John Carroll. In 1791 Bishop Carroll opened the first seminary in the country at St. Mary's Baltimore, and placed the preparation of future diocesan priests under the direction of the Fathers of Saint Sulpice. As the church grew new dioceses were established and seminaries founded to supply priests for the diocesan ministry. At the present time in the United States there are 26 archdioceses, 113 dioceses and 93 seminaries. Seminarians number 23,553, of which 8,705 are in the 50 major seminaries.^{8, 9}

In addition to the four year course in theology the major seminary may provide for the philosophy program. The preparation for the course in theology is the traditional liberal arts program although there is an amount of pre-professional training usually in languages and literature. In addition to the academic work there is, of course, a program of spiritual formation which is the specific difference between a seminary and other educational institutions on the same level.

The contribution of library service at each stage of the twelve year course offers many interesting points for discussion, but it is necessary

Catholic Theological Seminaries and Their Libraries

to restrict our attention to the major diocesan seminary.¹⁰ The emphasis on professional knowledge and personal sanctity gains momentum at this point and the role of the library becomes increasingly important. It is here that the candidate begins the systematic and scientific study of theology and related subjects. There are required courses in moral, dogmatic and ascetical theology, liturgy, canon law, sacred scripture, philosophy, church history, homiletics, catechetics, music, and biblical languages. These, with some variation, comprise the core curriculum which is to be found in every major diocesan seminary. In addition to these basic studies there usually is offered the opportunity to do advanced work in such secular fields as are related to the work of the ministry, e.g., sociology, education, social work, etc. To put the situation briefly, there is a basic curriculum which must be followed in every major seminary, and to this each bishop is free to add those subjects which he feels are necessary for the work of his diocese. At present, for example, in the archdiocese of New York an intensive program in spoken Spanish has been added to the seminary curriculum. This is supplemented during the summer vacation and after ordination by field work and additional courses at the Catholic University of Puerto Rico.¹¹

The essential purpose of the diocesan seminary is to prepare men for entrance into the active ministry immediately following ordination. A percentage of each class may be sent for graduate work in the sacred sciences or in secular subjects necessary for the administration of diocesan activities, e.g., canon law, education, social work, hospital administration and the like, but for the majority ordained no formal return to academic work is contemplated. This situation has an effect on the library program within the seminary and on any extension program initiated for the alumni.

The granting of graduate degrees in theology by a diocesan seminary is a rare thing in view of its stated purpose, and the academic standards set for ecclesiastical disciplines. Graduate study in the sacred sciences is considered to begin only after the successful completion of four years of post-baccalaureate specialized study which is usually the complete curriculum of the diocesan seminary. This problem of degrees is an important element in the current interest of seminary administrators in obtaining accreditation from secular agencies. The seminary course is terminal for the majority of priests who enter the parochial ministry, and it is a necessary pre-requisite for those who are to proceed to graduate work in theology. The curriculum of

the major diocesan seminary is considered to be undergraduate and no academic recognition is given to those who successfully complete it. This procedure is based on a distinction between professional competence and research achievement. A problem arises, however, in the case of a priest who has had forty hours of formal instruction in moral theology, has had ten years or more parochial experience, and yet is not considered fully qualified to teach introductory ethics in an accredited college because he has not done graduate work in the field. He may remove this deficiency by taking a degree in religious education at one of the universities mentioned above. This situation obviously works a hardship on the individual priest and seriously limits the effective use of the potential of the diocesan (and religious) clergy.

Basically the problem is two-fold and a solution may be found by making adjustments in either of the two areas. There is first, the question of a relationship between an older academic discipline (theology) and a more recent structure of degrees and their significance. On the other hand, there is the problem of expressing professional competence in academic terms. An approach to a solution is now being made in the second area and serious thought is being given to obtaining accreditation through secular regional agencies. Once accredited a seminary could grant the M.A. and/or the M.S. in course and thereby give academic significance to a considerable amount of work done in course.

The seminary library must devise a program which will meet the academic, professional, and spiritual needs of the faculty and student body. It supports a curriculum which is terminal for most of the student body, and yet preliminary for some, and in each student the library must nourish a desire for learning and a love for books which will encourage spiritual and intellectual growth in the life after ordination. This last obligation is not as pressing for those who will enter graduate work as it is for the majority of students who will enter a life which by its multiplicity and diversity of activity has a tendency to engulf and draw a man gradually away from all but the most essential reading and study. The priest is required, by the nature of his work, to keep abreast of advances in professional subjects. This is usually done by subscriptions to a few specialized journals in theology, canon law, and ascetics. The entire question of extension work, or the obligation of the library to its clerical alumni, is to be considered elsewhere in this issue, but it may be of value to point out here some of the implications for the library of the diocesan seminary.

Catholic Theological Seminaries and Their Libraries

The need to keep the clergy informed of current developments has long been recognized by the church, and the solution has not been left entirely to the ingenuity or initiative of the individual. During the first five years after ordination every priest is required to take an annual series of oral and written examinations which systematically cover the entire seminary course. The list of required and suggested readings is kept up to date and the seminary library is expected to supply the necessary titles. Frequently, usually on a semi-annual basis, conferences are held for all the priests in the diocese. Attendance is obligatory and papers and problems are presented in rotation by the local clergy. In the preparation of these assignments the seminary library supplies the required and supplementary reading.

Another opportunity for service to the alumni is available to the library through the annual retreats which are of obligation for the clergy of the diocese. Each year every priest is required to devote a week to spiritual exercises in a house devoted to prayer and contemplation. In many dioceses the facilities of the seminary are used while the student body is on vacation. During these periods when every priest is present at the seminary, many librarians develop displays and lists of all the new and significant titles acquired during the year. These titles are made available to the retreatants during their stay and order blanks are provided for those who wish to acquire books—at a discount! The response to this program has been encouraging and it makes possible the convenient examination and purchase of professional books not readily available.

In addition to these more or less standard practices a variety of extension programs have been devised, including lending by mail, liberal borrowing privileges, circulation of lists of titles, publication of book reviews, and similar projects. In the final analysis the success of any program of library extension depends on the effectiveness of the program of library service within the seminary itself. It is somewhat unrealistic to speak of parish libraries, parish reading clubs, the spread of good reading among the laity unless the clergy are convinced from personal experience of the value of reading as an aid to spiritual and cultural growth. The unity of the program of priestly formation is maintained by the clerical faculty who endeavor to foster the love of God and a love for learning in every student. The librarian must give strength to this unity by showing the student how books can bring him to both a knowledge and a love of God.

To acquire and make available the best of modern and ancient

literature in professional subjects requires a sufficient budget, skill in book selection and proper library organization, and the combination of all three is beset by the same difficulties among seminary libraries as elsewhere. The problems are the same and the solutions follow much the same pattern. The challenge of seminary librarianship lies in the necessity of developing an imaginative program of service which will supply the needs of the institution and at the same time develop a habit of continuous reading for personal and professional perfection. It is the task of the librarian to develop in the seminarian a habit of coming to books for inspiration and information rather than to rely exclusively on other sources. The student must be so convinced of the worth of the printed word that it will play a large part in his life, and more importantly, through his conviction he will pass on to others his own love and need for books.

The librarian now has greater odds in his favor with expanding curriculum and the recent insistence of the Holy See on the importance of secular learning in the life of the priest.¹² It is possible for him to appeal to a widening field of interests among the students. In his armory he not only has the materials required by the basic curriculum but he also has the growing realization on the part of faculty and students that the priest must assume an increasing responsibility in community affairs. In housing, immigration, schools and labor the priest is expected to take an active interest and to present the needs of the community to public agencies and to assist in working out a solution. It is possible for the librarian to capitalize on these interests and by the imaginative use of book lists, book reviews, periodical displays and such devices convince the seminarian that books can be "practical" as well as theoretical, and that they can speak of man and his needs with no less eloquence than they teach of God and His Attributes.

To the ordinary tools of book selection there must be added a keen awareness of the interests and needs of the seminary community. To serve the wider purposes of the library it is equally important to have extra-curricular or enrichment reading as it is to supply basic texts in speculative theology and critical editions of the major authors. Growing interests on the part of seminarians must be reflected in a greater diversity of materials in the library collection. And this creates a new field of problems. Growing interests are matched by an expanding literature and whereas it formerly was a good thing to give extended instruction in research methods, today such instruction is

rapidly
method
for gra
their d
instruc
enter p
Again
the par
ments
diocese
and ca
larger
he wan
Some s
while o
is made
papers,
To th
seminar
there is
various
mention
priests i
nizes tw
service o
ordained
Although
among
it will su
orders."
the Unit
294 hou
stages of
All tha
library is
save wh
indicated
work to v
reaching
Thomas

Catholic Theological Seminaries and Their Libraries

rapidly becoming a necessity. The value of a knowledge of research methods and procedures is immediately obvious for those going on for graduate work, but if the value is great, so too are the means at their disposal to supply a deficiency in this area. The need for such instruction is equally pressing, if less well defined, for those who will enter parish work.

Against a background of a widening responsibility for the priest in the parish it is immediately obvious that he must keep up with developments in a variety of fields. This problem is more acute in the larger dioceses where the press of work is heavier and the libraries he knows and can use at leisure are less numerous. He is forced to consult larger and more impersonal collections, and unless he can find what he wants quickly and conveniently he will soon learn to do without! Some seminaries include this instruction as part of the curriculum, while others leave it for more informal and personal instruction which is made available as specific problems arise in the preparation of papers, sermons, instructions, and the like.

To this point we have limited the discussion to the major diocesan seminary and its library. This is but a part of the total picture since there is yet another group of major seminaries which is administered by various religious orders. Before considering these it might be well to mention a few of the distinctions between religious and diocesan priests in terms of their education and formation. Church law recognizes two general classes of priests, those who are ordained for the service of a geographical unit known as a diocese, and those who are ordained as members of corporate bodies or religious communities. Although it would be interesting to discuss at length the distinctions among religious orders, communities, institutes and other groups, it will suit our purpose to group all under the generic title of "religious orders." This term will include all the 159 communities of priests in the United States which have a total strength of 21,227 ordained men, 294 houses of study and formation, and 19,076 students in various stages of preparation.^{13, 14}

All that has been said of the work of the diocesan seminary and its library is equally true of the religious novitiate and house of study save where modifications are necessary and a change of emphasis indicated due to the specific nature of the group in question and the work to which they have given themselves. The possibilities are great, reaching from the great cathedrals of silence so well described by Thomas Merton, a Trappist, to the Maryknoll Fathers who depart

immediately after ordination for service in the foreign missions. While such a variety in function and purpose is bewildering at times, it would be difficult to assess its value, reaching out as it does with a solution for almost every need, and supplying men prepared for almost every form of work. In the face of such diversity it is necessary to limit ourselves to a consideration of the elements common to all.¹⁵

Historically, the diocesan priest was first on the scene and it was he who preserved and spread the revelation of the New Dispensation. However, it was not long before individuals left home and family to develop a way of life which would free them from all earthly care in their pursuit of union with God. This new life took many forms and and it is from the monastic type that there evolved the large number of religious communities present in the church today. The priesthood was not their goal but rather a common life which would bind them one to another and each to God. Each group can trace its origin to a definite need which the founder of the community sought to solve by a particular way of life and special training. And this way of life and this training take them far afield from the work of any parish or diocese to serve the church in a specific fashion and in a definite area, whether it be foreign missions, teaching, hospital work and similar specialized fields of endeavor.

Some of these activities bring the religious into close contact with the use and even the production of books for their peculiar needs, while other works take them far from libraries and reduce the use of the written word to a minimum. There is no need to dwell on the contribution of the religious orders to book making, book collecting, and book use. The preservation of the cultural heritage of the West is the story of the Benedictine *scriptorium* and the history of the medieval universities is a chronicle of the great theological schools of the Franciscans and Dominicans. This devotion to the written word has grown wider and deeper with the passage of time and changing circumstances of the church. Today, as yesterday, the religious orders are as diligent as ever with the printing press, the library, and equally consecrated to the spread of learning.

Various systems of education and formation have been developed to prepare men to carry on the work of individual orders. Each is different and yet each has much in common with all the others despite the division of work and purpose which exists among them. Essentially, for each group there is a program of formation to prepare a man to be a religious, a priest and a specialized worker in some phase of the

Catholic Theological Seminaries and Their Libraries

church's activity. Each facet of this formation makes specific demands on the library and requires consideration in a program of library service. Basically the major problem of the library of the religious house is the same as the problem of library in the diocesan seminary—how to blend knowledge and piety through the use of books. But because there are gradations of knowledge and varieties of piety there are gradations of library holdings and varieties of library service in both forms of seminaries.

The structure of religious formation may be best explained in terms of a man who wishes to enter a religious order. Soon after acceptance the candidate begins a period of intensive spiritual training which is known as the novitiate. The length of time given to this phase varies but it may not be less than a year and is given over exclusively to the directed practice and formal consideration of the spiritual life. There are studies in the history of the particular group, the rule, customs and the like but beyond this there is little academic work. At this time the novice or candidate is under the immediate direction of the novice master and follows a routine specially designed to develop and strengthen the life of the spirit. During this period when the young man is particularly open to suggestion and guidance the librarian may be able to present a wide variety of materials for spiritual reading and private devotion. Beyond this there is not too much he can do by the very nature of the way of life of the "library public."

Following the novitiate there is a course of study equivalent in length and academic value to four years of liberal arts at the collegiate level. The main emphasis is on philosophy, although the complete program fulfills the requirements for the bachelor's degree. This work is usually taken in a separate and distinct house of the order with its own instructional and library facilities. The problems here, as well as the opportunities, are much the same as those discovered in the diocesan seminary at the same level. The librarian of the religious seminary finds that aside from the adjustments necessary for the particular work of the order he can use the same techniques and procedures employed by the diocesan librarian.

The study of theology begins after the successful completion of the requirements in philosophy. These studies are usually taken in a house of theology which may be entirely administered and operated by the individual order, or it may be administered in conjunction with a university such as the Catholic University of America. The library implications of the religious houses associated with the Catholic

University have been the subject of a masters' dissertation. Fifty-six houses were included in the survey. The purpose of the investigation was to examine the feasibility of a program to coordinate the holdings of these seminary libraries and to establish a plan of cooperation which would strengthen the individual seminaries and supplement the holdings of the University library. The collections considered ranged from 37,000 volumes to 1,100, and 131 current serial titles, not available elsewhere in the University, were located in these seminaries.¹⁶

Depending on a variety of circumstances the student may take all his theology and related subjects completely within the religious group or he may do all his work at the university, and a third possibility is a combination of study within the order and at the university. During these years the librarian continues to make his specific contribution to the intellectual and spiritual formation of the students. The book collection will not differ from the standard collections found in diocesan seminaries or in houses of study within other religious groups. While the core collection will remain the same since the basic curriculum is not altered, there will be wide variations depending on the traditions and work of each group. Teaching orders differ from those given to the work on the foreign missions, and the specific goal of each group will be reflected in the emphasis given to elements of the collection.

The same desire to draw the student to the use of books and to form him in habits of reading and research are present here as in diocesan libraries, and by and large the same means will be taken to achieve the common objective. In fact the similarity of objectives in diocesan and religious major seminaries are so pronounced that generally questionnaires and surveys seldom distinguish between them in reporting. The following discussion of the major seminary library will follow the same pattern and will consider as one the libraries in major houses of instruction and formation.

The Seminaries Section of the Catholic Library Association has recently inaugurated a program of gathering statistics from seminary libraries.¹⁷ For the scholastic year 1958-59 forty-four institutions supplied information on their condition and operation. The responses reveal that the approximate median collection has 31,522 volumes, adds 1,050 volumes annually, subscribes to 121 periodicals. More important than these statistics, which reflect a situation not always under the complete control of the librarian, is the fact that more than half the reporting institutions have a full time professional librarian and three

Catholic Theological Seminaries and Their Libraries

have two full time professionals. Of equal significance is the fact that twenty-seven institutions have a separate building or a separate wing devoted to library usage. These two elements, professional staff and distinct quarters indicate the growing importance assigned to the library by seminary administrators handicapped as they are by a shortage of priests and rising costs.

It is not possible to draw accurate generalizations from the results of this first reporting since it is difficult to determine whether the forty-four who returned the questionnaire represent a proper sampling of the field. The entire problem of adequate statistics for the major seminary remains to be solved, and as of the present there does not exist an adequate structure of reporting in this specialized field. There are, of course, reports made to the Congregation of Seminaries and Universities, to various local agencies and the federal government but the basis of reporting, the information requested and other essential elements vary to such a degree that comparisons and conclusions are quite difficult to make and are of questionable value. When this restricted value is measured against the difficulty of searching out these institutions in general listings, the need for a proper system of reporting becomes apparent. The recent survey of the Seminaries Section of the Catholic Library Association, the expanding program of the Seminary Department of the National Catholic Educational Association, and the attention given the problem in graduate library school research, indicate that the problem is under serious consideration and a solution may soon be devised.

This absence of a structure for the reporting of statistics is a clear illustration of the manner in which seminary libraries have developed. The major diocesan and religious seminary, its curriculum and its library are nourished by a tradition and determined by an objective which stand apart from the secular organization of professional and general education. The question here is not the validity or the effectiveness of either solution to the problem, but rather a consideration of the present situation in terms of historical development and current trends. Seminaries have developed in terms of their own peculiar needs and goals and it is to be expected that there will be a wide diversity within the general boundaries set by the law of the church. The autonomy of the local bishop and the major religious superior is reflected in the independent growth and self sufficient existence of both the seminary and its library.

This varied and independent approach to organization and admin-

JOHN H. HARRINGTON

istration has not affected adversely the growth and development of individual collections. Weston College (Weston, Mass.) has over 80,000 volumes with an important emphasis on Islamic materials resulting from its connection with a college in Baghdad. St. John's Seminary (Brighton, Mass.) has close to 100,000 volumes and is the home of the outstanding Creagh Research Library in Canon Law; Woodstock College (Woodstock, Md.) is well known for its collection of Catholic Americana which forms part of its library of more than 100,000 volumes; St. Mary of the Lake (Mundelein, Ill.) is another seminary library of more than 100,000 which includes an important concentration in theological serials. The Corrigan Library of St. Joseph's Seminary (Yonkers, N.Y.) has 80,000 volumes with a significant emphasis in book arts and medieval studies. St. John's Seminary (Camarello, Calif.) has published a catalog of its Estelle Doheny Collection of Bibles and the collection of late medieval scholastic theologians at Alma College (Los Gatos, Calif.) is well known to scholars in the field. The College of the Immaculate Conception (Washington, D.C.) has a valuable collection of works by Dominican authors and the entire collection makes a distinct contribution to the library complex gathered about the Catholic University of America.^{18, 19}

These collections which are mentioned simply to indicate the great variety of emphasis possible in seminary libraries are but an indication of the wealth of materials which have been gathered and organized in terms of local needs and opportunities. These libraries, and a great many others in the field, take an active part in making their holdings available by listing in the Union Catalog, *Union List of Serials*, Stillwell and other standard research tools.

Complete freedom of operation has not hampered seminary libraries in their growth or adequacy to serve local needs and requirements. Indeed, even now when the desire to develop uniform plans of operation is growing there does not exist a set of standards or procedures which will adequately meet the needs of the highly specialized work of preparing men for the priesthood. The seminary is a place of spiritual and intellectual formation rather than an institution devoted entirely to education. There is not an exclusive emphasis on academic degrees or achievements as such, rather the students and faculty work and pray together to achieve a goal set in a higher order of being. The student leaves the seminary and immediately enters a life where ideals are as important as ideas, and spiritual strength equal in value to academic recognition. Those who go on for graduate work in

Catholic Theological Seminaries and Their Libraries

theology find no difficulty in meeting the requirements, while the others who seek degrees in secular subjects meet and solve their problems of courses and credits on an individual basis.

In recent years two factors have been working to change this pattern of individual and independent operation. The general acceptance of the professionally trained librarian and the growth of accreditation by secular agencies are gradually bringing about a standardization of seminary administration and library practice. Progress has been slow for a variety of reasons. The reaction against novelty plays a part here as it does in the administration of education generally. There was no felt need for a radical change, and perhaps most important of all is the fact that even with any amount of good will there is still need for much adaptation, and even creation, if general practices and procedures are to be developed for the accreditation and standardization of major seminaries. The library school graduate found it difficult to displace his older brother whose office and duties reached back to the later Roman Empire. The opposition was based on the fact that the professional librarian had little to offer which was specifically different or obviously better than what had always been done. The cataloging and classification studied in library school were unsuitable for theological collections and not much improvement over systems already in use. Faced with a choice among unsatisfactory situations the administrators quite reasonably chose the least expensive evil and left well enough alone.

The evolution of the professional seminary librarian has been gradual and is due in great measure to the work of the Catholic Library Association and the leadership of the Catholic University of America. The C.L.A. serves as a point of focus for original thinking and through the Seminary Section has isolated problems of seminary librarianship and has initiated the research, experimentation, and publication necessary to discover solutions. The Catholic University of America by research and a program of publication has made it possible for the professional librarian to incorporate scientific procedures in the administration and organization of the seminary library. Routines of daily administration apart, the basic problems in any libraries are classification, subject heading, book selection and acquisition. In each of these areas the Catholic University of America and the Catholic Library Association have made a significant contribution to Catholic libraries generally and to the seminary library in particular.

The adequate classification of theological materials has long been a

problem and many solutions have been proposed. Basically, there are two approaches, either devise a new classification scheme, or expand the L.C. and D.C. schedules. Attempts have been made in both directions but it remained for Jeannette M. Lynn in 1937 to lay the foundation for a scientific expansion of the D.C. and L.C. classification. The advantages of this proposal are immediately obvious since it permits the individual library to follow normal procedures except in the areas of specialization which can now be handled within the structure of classification used for the entire collection. *An Alternative Classification for Catholic Books* first appeared in 1937 under the auspices of the Catholic Library Association and was published jointly by the American Library Association and the Bruce Publishing Company.²⁰ The second edition, revised by Gilbert Peterson, S. J., was published by the Catholic University of America Press in 1954. This second edition has been expanded and developed to the point where it may well be considered a standard for any expansion of the Library of Congress classification schedules.

Although Lynn-Peterson presents a formula for the expansion of the Dewey classification it is not considered satisfactory by all librarians who are faced with the problems of integrating theological materials in a collection classified according to Dewey. Additional study is currently under way by a committee of the Catholic Library Association working with the Dewey Committee.

The Catholic University of America also sponsors *Studies in Library Science*, an occasional series, which is devoted to a detailed consideration of specific problems of library practice.²¹ Two numbers have appeared. The second issued in 1953, was *A Manual of Cataloging Practice for Catholic Author and Title Entries*. In this work Oliver Kapsner, O.S.B., offered adaptations and revisions of the A.L.A. cataloging rules and an expansion of the *Norme per il catalogo degli stampati*. This work is now in its second printing. Succeeding numbers of the series will be devoted to problems of book selection and periodicals in the major seminary library.

Subject headings for theological works also present many problems. As in the case of classification, two solutions were possible, either to develop an entirely new approach or to devise a system of headings which could be used with the L.C. and the Sears list. The fourth edition of *Catholic Subject Headings*, edited by Kapsner, published in 1958 by the St. John's Abbey Press under the auspices of the Catholic Library Association is based on the second approach.²²

Catholic Theological Seminaries and Their Libraries

The introduction of the Lynn-Peterson classification and the Kapsner headings in Catholic libraries has been facilitated by two series of cards published by the Catholic University of America. There is a weekly series for United States Catholic imprints and a monthly series for Farmington titles and foreign doctoral dissertations. In addition to the obvious value as book selection tools, these cards by reason of their full and proper cataloging for each title may easily be used as a norm for local catalog cards.

To assist Catholic libraries in the selection and use of periodical literature, in 1930 the Catholic Library Association sponsored the preparation and publication of the *Catholic Periodical Index*. This is a standard index which is limited to Catholic titles. Since 1952 it has been prepared and published by the Association at its Washington office located on the campus of the Catholic University of America. At the present time it offers complete indexing for one hundred titles and partial indexing of one hundred more. In addition to C.P.I. the Association has recently acquired the *Guide to Catholic Literature*, another basic tool for seminary libraries, which will also be edited at the Washington Office.²³

There is no need to consider in detail the publications and programs of the Catholic University of America and the Catholic Library Association. The research activities of the University, however, deserve more than a passing mention. For some years it has used microfilming as a supplementary acquisitions device and by making copies available to libraries generally, complete sets of such publications as *Osservatore Romano*, *Civiltà Cattolica*, etc. are now within the reach of all. In the near future an expanded program of the microfilming of serial material will be inaugurated in cooperation with the American Theological Library Association. This program together with the St. Louis project now make a large amount of research material available to the seminary library. In addition to the use of microfilm, rare and scattered source materials have been gathered together in Union Lists by the University Library and made available to the libraries of the country.

Through the imaginative and scholarly leadership of the University and the Association there have been forged the tools for the professional librarian to organize and administer the seminary library in terms of the best scientific procedures. As a result the seminary administrators now have tangible proof of the contribution to be made by the librarian and they have not been slow to send their men for adequate

training in the science. In the field of library education, the library school of the Catholic University of America has made a significant contribution. As the only nationally accredited Catholic school of library science this institution has done much to foster the development of seminary librarianship. The curriculum covers the general areas of education for librarianship and there is available an emphasis on work in the major and minor seminary field. It is possible, for example, to elect a minor in theological studies which may be taken in the schools of Sacred Theology or elsewhere in the University. The problems of seminary libraries also have been the subject of research and study by both the faculty and students of the school. Many dissertations have been published in the field and in some instances solutions have been proposed for definite problems. In the area of book selection, for example, the needs of the major seminary received exhaustive study and through the collaboration of seminary librarians and subject specialists throughout the country basic lists in the major subject fields were prepared. These are now in the process of revision and it is hoped to publish them as part of the series of *Studies in Library Science*.

Accreditation by secular agencies such as the Middle States, North Central and the like, is now being sought by an increasing number of seminaries. This is a significant development and while it concerns the institution as a whole the implications for improved library service are obvious. The growing consciousness of the contribution which can be made to seminary education by the application of secular standards gives promise of even greater progress in the development of programs of service. Some twenty-two seminaries at the present time are accredited in whole or in part, and while not a significant number in itself when it is added to those who enjoy accredited status through affiliation with an accredited university the eventual influence of the accrediting agency on seminary administration becomes apparent.²⁴

The function and the purpose of the seminary will continue to keep it apart from the standards and structure of the secular educational system. The present emphasis on the elements which are common to both will in time do much to strengthen the education of priests. The current trend to seek accreditation for the institution as a whole, together with the growth of seminary librarianship as a true specialty will bring great benefit to the seminary library in terms of personnel and programs of service. It is the high privilege of the seminary li-

Catholic Theological Seminaries and Their Libraries

brarian today to play an important part in an era of seminary training which begins to open before us—may he prove worthy of his charge!

References

1. Murray, J. C.: Towards a Theology for the Layman. *Theological Studies*, 5:43-75, March 1944, 5:340-376, Sept. 1944.
2. Vollert, C.: Theology and University Education. *Modern Schoolman*, 21:12-25, Nov. 1943.
3. Society of Catholic College Teachers of Sacred Doctrine. *Proceedings*. Washington, D.C., The Society, 1956—.
4. *The Official Catholic Directory 1960*. New York, P. J. Kenedy and Sons, 1960, p. 1.
5. Dukehart, J. C.: *Catholic Seminaries U.S.A.* Washington D.C., Department of Education, National Catholic Welfare Council, 1960, p. 10.
6. Lind, Christopher: *Priestly Studies in Modern Papal Teachings*. Washington, D.C., Catholic University of America Press, 1958.
7. Bouscaren, T. L., and Ellis, A. C.: *Canon Law, a Text and Commentary*. 2nd rev. ed. Milwaukee, Bruce Publishing Company, 1951.
8. *Official Catholic Directory 1960*, *op. cit.*, p. 2.
9. Dukehart, *op. cit.*, pp. 9-10.
10. Deferrari, R. J., ed.: *Curriculum of the Minor Seminary*. Washington. D.C., Catholic University of America Press, 1951.
11. Lind, *op. cit.*
12. *Ibid.*, pp. 65-68 *et passim*.
13. *Official Catholic Directory 1960*, ref. 4.
14. Dukehart, *op. cit.*,
15. *Official Catholic Directory 1960*, *op. cit.*, pp. 824-879.
16. Pettinicchi, A. J.: *A Survey of Libraries of Religious Houses Associated with the Catholic University of America*. Unpublished M.S. Thesis, Catholic University of America School of Library Science, 1952, p. 60 *et seq.*
17. Ivers, E. F. X.: Report of a survey conducted for Seminary Section of the Catholic Library Association. (Mimeographed).
18. *American Library Directory*. 21st ed. New York, R. R. Bowker, 1957.
19. Pettinicchi, *op. cit.*, p. 29 *et seq.*
20. Lynn, Jeannette M.: *An Alternative Classification for Catholic Books*. Milwaukee, Bruce Publishing Company, and Chicago, American Library Association, 1937; 2d ed. rev. by G. C. Peterson, Washington, D.C., Catholic University of America Press, 1954.
21. Catholic University of America. *Studies in Library Science*. Ed. by J. J. Kortendick. Washington, D.C., Catholic University of America Press, 1953.
22. Kapsner, Oliver, ed.: *Catholic Subject Headings*. 4th ed. Collegeville, Minn., St. John's Abbey Press, 1958.
23. *The Guide to Catholic Literature*. Ed. by Walter Romig. Detroit, Walter Romig and Company, 1940—.
24. Bouwhuis, A. L.: The Accreditation of Seminaries. In: Catholic Library Association, *Proceedings of 35th Annual Convention*, 1959, pp. 135-145+.

Jewish Theological Seminaries and Their Libraries

I. EDWARD KIEV

THE SCOPE OF THIS ARTICLE is confined to the Jewish theological seminaries all of which require a college degree or the equivalent for admission. There are a few rabbinical seminaries possessing substantial collections of Biblical, Talmudic, and Rabbinic literature in the original languages. These will be mentioned but not described, as the nature of their collections is limited in scope and interest to orthodox study.

The four schools which offer academic courses on a graduate level have developed substantial libraries under the supervision and direction of full time professional librarians. In addition to the graduate courses for the ministry, these institutions are accredited to offer graduate courses leading to the Ph.D., Dr. of Ed., Doctor of Hebrew Letters and master's degrees in education, and in music. These also sponsor interdenominational and interfaith institutes for advanced studies.

All of the schools have programs for pre-theological studies in connection with work being done at universities to prepare prospective candidates for the seminaries.

The first century of Jewish theological study on these shores was marked by great strides in the development of the great institutions which have numbered the outstanding scholars and rabbis who founded, built, and maintained seminaries with a high standard of learning and study. At one point in the last quarter of the nineteenth century a small number of brilliant young scholars were still sent abroad for their theological training. The auspicious beginning of the Hebrew Union College in Cincinnati proceeded through the vision of men who pioneered in this country from European lands. The first

The author is librarian, Hebrew Union College-Jewish Institute of Religion Library, New York.

Jewish Theological Seminaries and Their Libraries

graduates of the Conservative and the Orthodox American seminaries completed their studies here only at the turn of the twentieth century.

The familiar apprenticeship or private rabbinical training did not exist here to any significant measure. Leading rabbis who did train promising candidates eventually founded small seminaries connected with their congregations. These seminaries did not exist for long due to lack of organizational support and limited opportunities ensuing from individual effort.

The first synagogues composed of Jews of Spanish and Portuguese elements called their ministers from abroad, chiefly from England and Holland. The congregations of people from Central and Eastern Europe who were accustomed to the German and Polish rite of worship and where the sermons were given in the German language drew their candidates from the centers in Europe. The theological training of their rabbis was obtained at European Jewish theological seminaries after or simultaneously with graduate training at the universities.

The rabbis who came to the American communities in the middle of the century and later are known to have completed studies in philosophy, theology, and ancient Semitic literature. They were also good linguists with a facility for writing in a number of European languages.

They edited and were the chief contributors to magazines which they published in English and in German. They preached and lectured in both languages, compiled and published prayer books and hymn books and not a few published large collections of their sermons delivered in English. From their pens came an English translation of the Hebrew Bible and an authoritative English dictionary of the Talmud and the Midrashim as well as manuals for the study of Judaism, of scripture and of Jewish history.

This survey of Jewish Theological Libraries implies two major bibliographical concerns: Jews or Judaism and material on theological issues. To describe these collections it will be instructive to give the background of the institutions in their American setting.

The collections comprising the whole field of Hebraic and Judaic studies in the United States were developed largely since 1900. The two theological seminaries which made important strides in assembling and building important libraries are the Hebrew Union College Library in Cincinnati founded in 1875, and the Jewish Theological Seminary of America founded in 1886. Subsequently, the Jewish Institute of Religion, New York, founded in 1922 became part of the Hebrew Union College to form the Hebrew Union College—Jewish

I. EDWARD KIEV

Institute of Religion with schools and libraries in Cincinnati, New York, Los Angeles, and Jerusalem. The Jewish Theological Seminary founded a California branch in Los Angeles and named it The University of Judaism. The Rabbi Isaac Elchanan Theological Seminary is the theological seminary of Orthodox Judaism and is part of Yeshiva University located at Amsterdam Ave. and 186th Street in the Washington Heights section of New York.

The Hebrew Theological College founded in Chicago in 1922 is now the Jewish University of America at Skokie, Illinois. Mesifta Torah Vodaas, located in Brooklyn, is an orthodox rabbinical seminary limiting itself to Rabbinic literature apart from any non-Jewish disciplines. Rabbinical seminaries under orthodox auspices are located in various sections of the United States. Since these are not graduate institutions with regularly organized library facilities they are not enumerated in this survey. There are also several Hebrew teachers colleges in the large cities which contain significant collections of books on Judaism and Jewish history, which are not described here.

The settlement of the Jews in the United States more than three hundred years ago marked the beginning of the Jewish religious community on this continent. The training of rabbis needed to serve the community began here in 1860. When the first theological school, Maimonides College, was opened in Philadelphia, the Jewish population in the United States was 150,000. Other small seminaries were opened and were active for only a short time.

The founding of the Union of American Hebrew Congregations by I. M. Wise was followed by the opening under its auspices of the Hebrew Union College in 1875.

A prerequisite to a full understanding of the aims of these libraries is an acquaintance with the difficulties of collecting the scattered religious literature published in scores of places since the invention of printing and recovery of ancient manuscripts from oblivion, and the study of these sources by competent scholars for their eventual publication.

The coming of Solomon Schechter to the United States and his work in the reorganization of the Jewish Theological Seminary and the building up of its library, marked the burgeoning Jewish scholarship and systematic study of Jewish theology. Contemporary with Schechter's arrival in the United States was Rabbi Kaufman Kohler's appointment as head of the Hebrew Union College to succeed Wise.

It should be noted that only some of the seminaries use the words

Jewish Theological Seminaries and Their Libraries

"theological seminary" in their names. The preference for college or institute was evidently based on the desire to train people for community service and research in addition to the main course of training for the Rabbinate or ministry. The Hebrew word "Yeshivah"—academy, is still used by many orthodox seminaries and schools, as well as by Yeshiva University which was founded as a rabbinical seminary to expand later in several directions to include schools in many fields of science and the humanities.

There are three major branches of Judaism in the United States commonly referred to as Orthodox, Conservative, and Reform. There also are groups within these branches representing certain trends in religious life. Inasmuch as none of these groups,—although they maintain theological seminaries,—established usable or open theological libraries, this reference must suffice.

The chief educational goal of the rabbinical seminaries is to offer post college training to men who will be called to minister to the Jewish community. The special training is directed to a mastery at first hand of the ancient sources of the Jewish religious tradition, such as the Hebrew Bible and Rabbinic literature and philosophy. The usual course of study is a period of five years after the college degree, which is sometimes followed by post - Rabbinic or post - B.D. graduate study for rabbis or Christian ministers who are candidates for the Ph.D.

The level in every instance is therefore of a graduate student body under faculties of men who are involved in important research in every area of religion and philosophy. The libraries within these institutions project the research and conveniently preserve the fruits of scholars' work without regard to time or place. The resources built up by these institutions in America within a comparatively short period are a credit to the scholars and librarians who had the vision and foresight to assemble countless treasures of the Jewish heritage. The great holocaust, and the extinction of six million Jewish lives and so much of their cultural and religious possessions during the last war, adds importance to what these libraries have acquired for preservation and for study.

The Hebrew Union College-Jewish Institute of Religion Library in Cincinnati is housed in a library-building on the campus on Clifton Avenue. A new modern library building is being erected in the same area to house the 155,000 volumes with space for double the present number, and several thousand manuscripts. The new facilities will

have a large comfortable study area with studies for each member of the faculty and audio-visual, microfilm, photostat, and binding facilities.

The collection is highly specialized in the fields of Hebraica, Judaica, and the Ancient Near East. It numbers 125 incunabula and thousands of sixteenth century books of Hebrew and related material. The Jewish music collection is considered outstanding as is the collection of books by and about Spinoza, and the growing section of Jewish Americana. Rabbinic theology and the history and development of Judaism is very strong, as is biblical literature and the inter-testamental literature as well as modern philosophy and theology. A staff of fourteen professional librarians and clerical assistants offers every modern library service: reference, photocopying, interlibrary loans, and lists of new acquisitions. The librarian edits *Studies in Booklore and Bibliography*, published by the library under a Board of Editors from faculty. The American Jewish Archives collects materials and publications about Jews in Judaism in America, and a Jewish Museum of ritual art and antiquities, functions as part of the College-Institute. The budget for the library is allocated by the College-Institute from endowment funds and the proceeds of the Combined Campaign of the College-Institute and the Union of American Hebrew Congregations, which is the parent organization of the Reform Synagogues in America.

The New York school of the Hebrew Union College-Jewish Institute of Religion was founded by the late Rabbi S. S. Wise in 1922, and was called the Jewish Institute of Religion. It functioned as a graduate theological seminary with the added purpose of training men and women for community service and research in religion and Jewish studies. In 1948 the school became a part of the older Hebrew Union College under the presidency of the famous biblical archaeologist Nelson Glueck, its present head.

The library of the Hebrew Union College-Jewish Institute of Religion in New York, is therefore among the youngest Jewish theological collections, having been started in 1922, or about a quarter of a century after the other major Jewish collections began their phenomenal growth. This library now numbers 77,000 volumes and two hundred manuscripts. Its great strength is in the fields of Jewish history and sociology, in editions and commentaries of the Hebrew Bible, and in the growing field of modern Hebrew literature which is also called for its latest manifestations, Israeli literature. The library is developing its sections on theology and philosophy and is making many addi-

Jewish Theological Seminaries and Their Libraries

tions to the Talmudic and liturgical fields. The important scholarly periodicals in the areas of Bible, theology, Hebrew literature, Near Eastern languages and archaeology are kept up to date and bound. The needs of the new School of Sacred Music will be met with a program for developing the collections of Jewish music and comparative liturgy and music.

A dictionary catalog including a subject catalog is accessible along with reference and interlibrary loan services manned by a staff of five. The classification system used is a modification of the scheme originally devised by A. S. Freidus for the Jewish Collection of the New York Public Library. The library is housed on the fourth and the fifth floors of the building at 40 West 68th Street, in the Lincoln Square area of New York City.

The California School of the Hebrew Union College-Jewish Institute of Religion was opened in 1955. It provides the first two years of a five year course in graduate theological study as well as pre-theological courses for students preparing to enter the Hebrew Union College-Jewish Institute of Religion.

The library of the California school consists of about 12,000 volumes, formed largely from the theological and rabbinical library of the late S. S. Cohon, who was the head of the Department of Theology in the Cincinnati school. A librarian and an assistant are in charge.

The Jewish Theological Seminary of America, located at Broadway and 122nd Street, in the Morningside Heights section of New York (adjacent to Columbia University and Union Theological Seminary) was chartered by the state of New York in 1886. It is a graduate school for rabbinical training and for research and Jewish scholarship. It has now expanded into many units consisting of a Teachers Institute and Seminary College of Jewish Studies, Cantors Institute, and the Interfaith Institute for Religious and Social Studies. The University of Judaism in Los Angeles, California, is the western branch of the Jewish Theological Seminary.

The library of the Jewish Theological Seminary was started in 1893 and was reorganized in 1901, when it began to grow by the acquisition of important collections of rare books and manuscripts. The library is in possession of 200,000 printed books and nearly 10,000 manuscripts. These consist of volumes of the Bible and Talmudic and Rabbinic literature, theology, philosophy, liturgy, history, education, linguistics, and law. The core of the library is formed from private libraries of renowned scholars and collectors and acquired by

purchase or bequest. The library is considered to be the largest and most important collection of Hebraica and Judaica in the world. A microfilm library of copies of Hebrew manuscripts to be found in libraries abroad has been established at the Seminary Library, with copies of 2,040 manuscripts. The periodical collection consists of 21,000 bound volumes with 147 current periodicals received regularly.

The physical plant consists of the reading room on the second floor and library offices on the fourth floor. The book collection is in a ten tier stack built into a tower over the entrance to the building.

The Judaica catalog is made up of all books published in non-Hebrew characters arranged in dictionary form. The Hebraica catalog arranged according to Hebrew title includes all works published in Hebrew characters: Hebrew, Aramaic, Yiddish, Judaeo-Arabic, Ladino, and other dialects using Hebrew transliteration. The system set up by the Jewish Collection of the New York Public Library is the basis of the Seminary Library's classification code.

The Rabbi Isaac Elchanan Theological Seminary of Yeshiva University, originally was founded in 1896 as the Yeshiva for the training of Orthodox rabbis. Its program of theological training is both undergraduate and graduate and also post graduate jointly with Yeshiva College.

The library numbers 60,000 volumes with a concentration in Rabbinic literature and Hebraica. About a third of the collection is Judaica. An author and dictionary title catalog is available, and the classification is based on a detailed expansion of Dewey. The library staff is headed by a librarian and four assistants.

The Hebrew Theological College in Skokie, Illinois, moved to its present location from Chicago in 1959. It offers an undergraduate and graduate program of training for the American Orthodox rabbinate. The library numbers 39,000 volumes comprised of Rabbinic literature, books on the Hebrew Bible, Jewish philosophy and theology and general Judaica with a special collection of Yiddish publications. The classification code is based on the system used in the Jewish Collection of New York Public Library. A dictionary catalog of Hebrew titles and an author and subject catalog is available. The library is headed by a librarian and two assistants.

Spc

K. S.
existe
histor
Chris
body
ticular
schola

By
varied
of the
pampi
ary p
the re
tered
eviden

Ron
and p
librari
the Pr
is the
empha
trains
mission
sions.
terial
Cathol
though
Memo

This
Mr. Pri

Specialized Research Libraries in Missions

FRANK W. PRICE

THE MONUMENTAL SEVEN-VOLUME SERIES by K. S. Latourette, *A History of the Expansion of Christianity*, owes its existence not only to an illustrious scholar in missions but also to historical sources available in specialized missions libraries.¹ The Christian Church in its mission to the whole world has produced a vast body of literature that belongs in general to church history, but in particular to the history and science of missions, or what Roman Catholic scholars call "missiology."

By far the most abundant materials, and at the same time the most varied, have come out of the modern missionary era since the middle of the eighteenth century. These include not only printed books and pamphlets but also innumerable reports of missionary societies, missionary periodicals, journals, manuscripts, and other archival data. Since the resources for the research student of missions are so widely scattered over the world, the value of specialized collections is clearly evident.

Roman Catholic missionary literature covers a long period of history and practically every land on earth. Two outstanding Catholic missions libraries are to be found in Rome. The Library of the Congregation for the Propagation of the Faith (*Pontificia Bibliotheca della Missioni*) is the most extensive, containing 80,000 volumes in all languages, with emphasis on history. The *Pontificia Università Gregoriana*, which trains priests and missionaries from all continents, owns a fine Catholic missionary collection and one entire room of books on Protestant missions. The valuable manuscripts of the Vatican Library include material on world missions. The Maryknoll Seminary Library of the Catholic Foreign Missionary Society of America has a good collection, though limited, with special strength in Oriental missions (*Ahern Memorial*).

This article deals primarily with Protestant research and reference
Mr. Price is director, Missionary Research Library, New York.

libraries in the United States. However, a few Protestant collections in other parts of the world will be briefly mentioned. Three general types of libraries in missions will be described: libraries which specialize almost exclusively on the foreign mission of the church and related subjects; sections on missions that are integrated into theological or general libraries; and the historical and descriptive material on missionary work kept in certain denominational or mission board libraries. The newer ecumenical collections should also be noted.

The functions of these special missions libraries are manifold. They collect and disseminate information on the world-wide missionary enterprise and the overseas churches; what is now called the ecumenical movement or universal Christian community receives increasing attention. Through their reference services the libraries answer numerous inquiries, both from specialists and from the general public, regarding the past and present situation in Christian missions. They are indispensable means of research for their own sponsoring and associated groups, and for visiting scholars and interested leaders who use their facilities.

The constituencies of these missions libraries vary in nature and size but all of the stronger ones make some distinctive contribution to the theological community, to graduate research programs, and to executives and field personnel of missionary societies. A few libraries undertake research projects of importance and publish useful surveys and special monographs in the field of missionary principles, methods, and statistics.

The most familiar example of a comprehensive collection on Christian missions in the setting of general religious history and thought and the total world situation is the Missionary Research Library in New York City. International and interdenominational conferences in the second half of the nineteenth century and a growing body of missionary scholars had called attention to the need for reference libraries. The first large historical library of foreign missions was started about 1880. Exhibit materials at the Ecumenical Conference on Foreign Missions in New York, 1900, were preserved, and a post-Conference survey recommended the formation of a bureau of missions for research and information. The World Missionary Conference at Edinburgh in 1910 gave another spur to the idea, since studies preparatory to that Conference had clearly shown the urgent necessity for a central repository of missionary literature.

J. R. Mott, the father of so many movements and agencies of world-

Specialized Research Libraries in Missions

wide nature, initiated the Missionary Research Library. He was the chairman of the Library Committee of the Foreign Missions Conference of North America, which sponsored the project, and he secured the financial support of J. D. Rockefeller, Jr. Two excellent administrators were chosen to develop the library. C. H. Fahs became curator and Miss Hollis W. Hering became librarian. In the words of R. P. Beaver, who succeeded Fahs in 1948, "During the next third of a century these two persons formed a team of most unusual competence. Together they built up the magnificent collections and established the pattern of service. They became, without doubt, the world's foremost authorities on Protestant missionary literature. Very few scholarly missionary books were written during these years which had not received some measure of assistance from the curator and librarian of the "MRL" as it came to be familiarly and affectionately called in missionary circles."³

The financial depression that struck in the late twenties threatened the existence of the library. The dilemma was resolved in a most fortunate way. Union Theological Seminary became a partner with the Foreign Missions Conference in the maintenance and support of the library. The valuable collection was moved in 1929 to the Brown Memorial Tower of the Union Theological Seminary, remodeled and equipped for this purpose by special donations from Rockefeller and A. C. James. Today the "MRL" operates under a joint administrative committee of twelve, representing the Division of Foreign Missions of the National Council of the Churches of Christ in the U.S.A. (the former Foreign Missions Conference of North America) and the Union Theological Seminary. The library is supported by gifts from over one hundred foreign missionary agencies and a growing list of individual donors. A Development Fund is being raised for further enlargement and improvement of the library's facilities and services, and for microfilming. F. W. Price heads a full-time staff of nine workers.

The Missionary Research Library benefits greatly from its close association with the splendid theological library of Union Theological Seminary and the Ecumenical Library on interchurch cooperation and unity that is related to it. The Seminary has placed its Charles Cuthbert Hall Collection of Foreign Missions in the stacks of the Missionary Research Library. The opening of the large Interchurch Center in the same neighborhood increases the opportunities for service before the "MRL" and brings the historical records and present

activities of many important mission boards and interdenominational agencies, such as the National Council of Churches and the American offices of the International Missionary Council and World Council of Churches, into nearer purview. At the same time the interest of missionary societies and theological libraries everywhere in the resources and services of the Missionary Research Library is steadily growing.

The books, pamphlets, reports, periodicals, and archival materials of the "MRL" cover four main areas of interest. A balanced subject strength is sought. First, there is the history of missions including records of various missionary societies and institutions, and missionary biographies; the theology and philosophy of missions in the past and in current discussion and writing; various forms of missionary activity—evangelistic, educational, medical, philanthropic, technical, and service programs; missionary personnel, methodology, and current problems; relationship to the indigenous churches and the ecumenical Christian community. Criticism of missions must be included along with the voluminous literature supporting and publicizing the missionary enterprise. The German language has the best word for this broad field of study, *Missionswissenschaft*.

The second area is religion and religions, other religions and ideologies—their history, scriptures and classics, creeds and present conditions especially as vital factors in new national developments and renascent cultures. Here the combined resources of the Missionary Research Library and Union Theological Seminary Library make an imposing collection. The third field is that of the environment of missions and churches, studies of nations and peoples, lands and cultures, with anthropological and ethnological surveys, which throw light on the social and political context in which missionary and evangelical work is carried on. The "MRL" holdings in Orientalia, Africana, and Oceania are outstanding. A careful choice of new books is made so that the Missionary Research Library may continue to be an integrated collection with essential references at hand for the person studying any part of the globe or any segment of humanity. A final area of books is international affairs and world trends as they affect the Christian mission and its strategy; here too the acquisitions are highly selective. Altogether, about one thousand new volumes are added each year. Roman Catholic missions are well represented. A considerable number of books in German, French, and other European languages are included, and also original books by Christian scholars—

Specialized Research Libraries in Missions

not translations of western works—from lands of the “younger churches.”

The Missionary Research Library receives about 750 periodicals from all over the world and has complete files of the most important missionary journals. Annual reports are sent to the library by a large body of missionary agencies in this country and abroad. Many societies and publishing houses forward free copies of their missionary publications for deposit in the library. About 60,000 books, 20,000 bound periodicals, and 20,000 pamphlets in one hundred vertical file drawers, are listed in the card catalog. A beginning has been made in classifying and indexing the rich treasure of archival materials and missionary memorabilia. Rare books and manuscripts are preserved in special cabinets.

The Missionary Research Library aids or counsels in many research and writing projects, and also conducts a research program of its own. Surveys and directories of various kinds, annotated bibliographies helpful to librarians in other institutions, research monographs, and monthly research papers (*Occasional Bulletins*) are mimeographed and sent to a mailing list in the United States and fifty odd other countries. Larger research plans, including certain studies in depth, await more adequate staff and finance.

This unique library will continue to be a precious mine for exploring scholars and writers. A collection of this kind—as some readers have said—enshrines the story of the church's glorious missionary adventure, with its dreams and disappointments, its triumphs and tragedies, its master spirits and its multitude of unsung heroes. Here is a record for posterity of the outward thrust of the “older churches,” and of the vigorous growth of the “younger churches” in tension with the non-Christian society about them.

Another missions library, as important in many ways as the “MRL,” is the Day Historical Library of Foreign Missions, at the Yale University Divinity School. In 1891 G. E. Day turned over his excellent missions library to the Divinity School after more than a decade of collecting. Today it consists of more than 70,000 volumes, with less emphasis than formerly on the acquisition of general background supporting literature which, because of the inherent unity of the Yale Schools, is easily accessible in the University Library.

The emphasis in the Day Library, according to R. P. Morris, librarian, is greatest on China and India, less so on Africa. This reflects Yale's traditional missionary interests. Along other lines, emphasis is now

placed on missionary biography, theory and history of missions, the younger churches, the ecumenical movement, Roman Catholic material, with limited linguistic, juvenile, and general background literature. The collection is especially strong in the fullness of its periodical holdings. There are also extensive files of reports of missionary boards and societies. The library possesses important deposits of manuscripts, e.g., the papers of Mott, Latourette, and G. S. Eddy. Also part of the Divinity School Library, and valuable for students of missions, are books on the history and study of religions (over 12,000 volumes), and the history of Student Christian Movement (over 12,000 volumes). The latter includes official archives of the World's Student Christian Federation through 1928, with much documentation of the movement after this date. Supplementing the W.S.C.F. library are the archives of the Student Volunteer Movement for Foreign Missions in North America (over 80 vertical files).

The Day Missions Library had been set up with a separate classification schedule, but since 1950 all new acquisitions have been classed in the same schedule (Union scheme) that is used in the rest of the Divinity School Library, and all of the old library will ultimately be reclassified. The Day Collection is housed in a separate wing of the library to keep faith with the intention of the donor. The library is open at all times to visiting scholars, graduate students, and missionaries in training or on furlough.

A third special library with a strictly defined yet highly significant area of interest is the American Bible Society Library in New York City. For more than a century and a half European and American Bible Societies have translated, published, and distributed the Holy Scriptures for use in worship and evangelism around the world. Books on anthropology and linguistics, dictionaries and grammars, and collections of translations into all languages and dialects are essential to the task. The *Directory* of the New York Chapter of the Special Libraries Association has the following entry for the American Bible Society, "Established in 1816 under the Versions Committee to serve all departments of the Society. Open to the public. Collection: 21,000 volumes of printed Scriptures; 2,850 volumes of reference works; 500 bound periodicals; 19 vertical file drawers. Scriptures in more than 1,000 languages and dialects, reference works on languages, printing, translators, history of Bible texts and Bible societies."³ While the collection contains primarily printed editions, there are also some manuscripts. The aim of the collection is to show the transmission of

Specialized Research Libraries in Missions

the Bible since the invention of printing. The books are arranged alphabetically by language, and chronologically within the language.

The American Bible Society has the largest collection of Bibles in the world next to the one at the British and Foreign Bible Society in London. Information is also on file about the translation and publication of each edition. Books are collected on the use and influence of the Bible, in various languages. The Translations Department has its own reference library of anthropology and linguistics, and does some significant research. The correspondence and records of the Bible Society since 1816 are being microfilmed. Material which can go safely out of the library is loaned on the interlibrary loan system. As one of the earliest and most important ecumenical organizations, it takes a deep interest in the younger Bible societies growing up in various parts of the world. Margaret T. Hills is the librarian.

A second type of library to be considered here is the theological or general library that has a section or sections, on Christian world missions. Two excellent examples are the Case Memorial Library collection dealing with missions at the Hartford Seminary Foundation, and the Speer Library of Princeton Theological Seminary. Ever since the founding of Hartford Theological Seminary by Congregationalists of New England in 1834, and long before the establishment of the Kennedy School of Missions now associated with this school, the library had acquired many books on missions. A goodly number of the Seminary's first graduates went to the foreign mission field. Duncan MacDonald was the first to offer, in 1893, courses in Arabic and the history of Islam. He built up strong Near East and Islamic Departments, and was instrumental in having the library purchase the August Müller collection of Arabic and Semitic materials, containing 2,367 books and 353 pamphlets. Later, he donated his own library of Arabic and other books. In 1900, A. C. Thompson gave his entire missions collection of 3,300 volumes, at that time a unique collection. Today the strongest parts of the missions collection are those on India, Africa, the Near East, Buddhism, and Chinese religious literature. The library specializes also on anthropology and linguistics. Books are loaned on an interlibrary basis. The Case Collection consists of all the volumes on Protestant and Catholic missions, missions periodicals, denominational mission reports, ethnological material, and archives. The archives comprise a large amount of correspondence by and relating to early American missionaries. Researchers are welcome to use the Hartford Seminary Library and the Case Collection. Many missionary candi-

dates and missionaries on furlough, as well as Christian nationals from overseas, receive special training for their lifework at the Hartford School of Missions. The librarian is D. Y. Hadidian.⁴

Princeton Theological Seminary, founded by Presbyterians in 1812, has been deeply concerned with foreign missions, and many alumni have gone into foreign missionary vocations. In the early years alumni contributed books from areas of the world where they served. Consistent policies of purchase over the years have supplemented the valuable old books. The collection is unusually strong in the earlier period of missionary development, and majors also in the theology of missions, history of religion and non-Christian faiths, and the ecumenical movement. The John A. Mackay Fund, established in 1959 by the entire student body of Princeton Seminary, is designated for the purchase of books in ecumenics and related fields. However, as at most denominational seminaries, books and pamphlets in the broad sphere of missions are well integrated throughout the whole collection. The Speer Library has 250,000 cataloged books and pamphlets. "We do not regard missions as a separate subject which can be isolated from our main collection and run as a separate project. This may have some weakness for those specializing in the administration of missions, but it enables us to make a much more constructive contribution to theological education."⁵ The Speer Library owns in its archives the letters of Sheldon Jackson, famous missionary to Alaska, and the papers of R. E. Speer, eminent Presbyterian missionary leader. Researchers are given the privileges of the library and may borrow books on missions. The librarian is K. S. Gapp.

Theological seminaries in the United States and Canada which are full or associate members of the American Association of Theological Schools number about one hundred and twenty-five. All of these have some kind of collection on world missions and a number have several thousand volumes. It is often difficult to secure older, out-of-print books and complete sets of missionary journals. Many libraries have used Beaver's *Basic List for a Library of Missions*, published by the Missionary Research Library, and other special "MRL" bibliographies, to help in building up their section on foreign missions. Without suggesting any invidious comparisons, a few libraries with strong collections on missions, as one of the theological disciplines, may be mentioned: University of Chicago Divinity School; Harvard Divinity School; Garrett Biblical Institute; Drew Theological Seminary; Duke University Divinity School; Perkins School of Theology at Southern

Specialized Research Libraries in Missions

Methodist University in Dallas; Carver School of Missions and Social Work; Southern Baptist Theological Seminary at Louisville; Evangelical Theological Seminary at Naperville, Illinois; Luther Theological Seminary at St. Paul; Pacific School of Religion at Berkeley, California; and Union Theological Seminary at Richmond, Virginia. An active professor of missions tends to build up the missions section in the seminary library. The Canadian School of Missions in Toronto coordinates the library facilities of Toronto University and of several denominational colleges in the city, for use of its missionary students. The Wasson Collection, now at Cornell University, is useful to scholars in missions.

The third type of research library within the scope of world missions is the denominational library and archival collection. Some church bodies have good historical societies or foundations where missionary publications, reports and documents of the denomination are deposited. Other missionary societies have organized their own libraries on missions, as a repository for historical materials related to their work, and for use of their staff and constituency. A careful survey of such libraries and archival collections would reveal much valuable data for research scholars. As examples of the third type, and because of their significance for the historian and researcher, we shall describe briefly three well-known denominational mission libraries.

The American Board of Commissioners for Foreign Missions (Congregational) is the oldest missionary society in North America, having been founded in 1810. Its library, begun in 1821, had grown to 6,152 volumes by 1861, largely through gifts from missionaries overseas. At the same time correspondence, translations, reports, and official records were accumulating, and all were preserved. "The bulk of the material exists in the 2,600 bound volumes of manuscript letters, diaries, reports, etc., which include well over 500,000 pieces. Among the 5,000 printed volumes and 15,000 pamphlets are found the official publications of the Board and of its missions, stations, and institutions, histories and special studies of the Board and its work, biographical material . . . , writings by missionaries regardless of subject, and mission press imprints."⁶ By 1926 the problem of space had become serious, and three years later arrangements were made to transfer the larger part of the Board's collections to the Andover-Harvard Library. By another agreement in 1941 the bulk of the manuscript archives were deposited in the Treasure Room (Houghton) of the Harvard College Library, and the Harvard Library assumed

responsibility for administering the archives, which remained the property of the American Board. Every ten years a new accumulation of correspondence is added to the collection there. Would that all missionary agencies had been as careful in preserving their historical materials! Reference service and assistance in research is provided for visiting scholars. Responsible individuals wishing to do research in the manuscript archives may do so on application to the librarian of the Board, Mary Walker. Nothing from the manuscripts may be printed or reproduced in any way without the permission of the Board.

Two other notable missionary society libraries may be visited in the new Interchurch Center, New York City. The United Presbyterian Mission Library was organized in 1840, and since then has grown into a unique agency for the entire denomination. At one time the collection contained 21,000 volumes, bound and unbound periodicals, pamphlets, and other materials. When the library moved from downtown New York into its new quarters in 1959 some books of lesser importance were discarded, but the collection is still of great value to church historians and students of missions. Although the library is maintained chiefly for the denominational constituency, it is open also for use by other readers. Library service by mail is extended to pastors and church members of the United Presbyterian Church and to others on an interlibrary loan basis. The library emphasizes books for children, youth, and adults on the annual foreign and home mission study themes. Many good reference books are available. All correspondence to and from most of the mission fields for the first eighty years of overseas work has been microfilmed and is at the disposal of researchers through use of a film reader. Madeline Brown is the librarian.

The Library of the Methodist Board of Missions, in the same building, contains about 13,000 books, 20,000 pamphlets, and 200 bound periodicals. It serves the Methodist executive staff and church constituency in many ways, lends books to readers in the United States, and assists in various research projects. The library is responsible for keeping the records of Methodist missionary work for posterity. M. Dorothy Woodruff is the librarian. Both the Presbyterian and Methodist libraries are supported by denominational funds, as are many other such religious libraries.

Space forbids more than a passing reference to special missions and ecumenical libraries in the United Kingdom and Europe. The Vahls Missions Library (Statsbiblioteket i Aarhus, Denmark), with

20
is
Li
ne
pa
Ce
sul
Ha
sity
men
Par
ary
larg
at B
and
freq
Libr
Two
Libr
versit
of W

1. I
York, I
2. N
3. S
tory of
4. H
5. G
6. W
Bulletin

Specialized Research Libraries in Missions

20,000 volumes in Danish, other European languages and English, is deservedly famous. Geneva has the World's Alliance of YMCA's Library, established in 1878, with nearly 50,000 cataloged items; the new World Council of Churches Library with about 10,000 books and pamphlets; and the Library of the Ecumenical Institute at Bossey near Celigny. Missions collections of varying size and value may be consulted at the Egede Instituttet in Oslo, Uppsala University in Sweden, Hackmannsche Bibliothek at Marburg, Hamburg University, University of Tübingen; the libraries of the Norddeutsche Mission at Bremen, the Rhenish Missionary Society in Wuppertal-Barmen, and the Paris Evangelical Missionary Society. In London the Church Missionary Society and the Society for the Propagation of the Gospel have large libraries, with well-kept archival collections. Selly Oak Colleges, at Birmingham, with its Mingana Collection of Oriental Manuscripts, and New College in Edinburgh, possess library collections that are frequently consulted by missionary researchers. The British Museum Library contains some materials valuable to the missionary historian. Two unique historical libraries in Asia should be listed: the Morrison Library on China, now in Tokyo, and the library of Serampore University, India, which preserves important records of the life and work of William Carey and of other early missionaries to India.

References

1. Latourette, K. S.: *A History of the Expansion of Christianity*. 7 vols. New York, Harper, 1937-45.
2. Missionary Research Library. *Occasional Bulletin*, 6:9, Dec. 6, 1955.
3. Special Libraries Association. New York Chapter. *Special Libraries Directory of Greater New York*. New York, The Association, 1959.
4. Hadidian, D. Y.: Letter dated May 25, 1960.
5. Gapp, K. S.: Letter dated May 20, 1960.
6. Walker, Mary: *The Archives of the American Board*. *Harvard Library Bulletin*, 6:53, Winter 1952.

A Graduate Seminary Library in the Mission Field

R. NORMAN WHYBRAY

THE PURPOSE OF THIS ARTICLE is to give a description of the library of the Central Theological College, Tokyo, which is the Seminary of the Nippon Seikokai (Anglican Church in Japan), and of the part which it plays in the life of the local church. It is a case study related to the general subject dealt with by R. P. Morris of Yale Divinity School in his paper read before the American Theological Library Association: "The Place of the Library in Christian Theological Education of Southeast Asia."^{1, 2} The present author is not a trained librarian, but has been a member of the faculty of this Seminary for the past eight years.

Whether Japan ought to be included in the designation "South-East Asia" is a matter for argument. Indeed, the very use of this term as anything more than a geographical designation is open to criticism. It is in any case necessary at the outset to indicate some of the specific characteristics of Japanese life which are relevant to libraries and their use.

It cannot be emphasized too strongly that the Japanese are a nation of readers. The ordinary Japanese reads far more than the ordinary American or even than the ordinary Frenchman; and the quality of what he reads is higher. It is doubtful whether anywhere in the world there is a greater knowledge of contemporary literature both of one's own country and (in translation) of the world, than there is in Japan. Books are cheap; bookshops more numerous than in any country which the author has visited; and the ordinary Japanese daily newspapers are of a very high standard, and often publish the best new novels in serial form before they appear in book form. Moreover, immense respect is paid to the artist and the scholar.

The author was formerly professor, Central Theological Seminary, Tokyo, Japan, now at Keble College, Oxford, England.

A Graduate Seminary Library in the Mission Field

One important consequence of this for the church is that theological education must be of a high standard. The responsibility for ensuring this lies principally with the Japanese leaders of the church, for the church in Japan is entirely independent. At the same time the "mother churches" still have a responsibility in the matter, for the Japanese bishops continue to request both money and men from them. In terms of numbers foreign priests are few (25 out of a total of 291) and their status is that of guests; but their influence can be considerable. As far as money is concerned, the Seminary still relies heavily on support from the mother churches, and is likely to continue to do so for some time. However, both the general policy of the Seminary and the administration of its finances, like the affairs of the church at large, are entirely in the hands of its Japanese leaders. The Bishops (all Japanese) form the Board of Trustees. Their authority is not merely formal. It is actual, and the mother churches and their missionaries are careful not to offer any advice unless it is asked for. Their role may therefore be described as auxiliary.

The Seminary at present maintains a high standard of theological training; but it cannot be said that the church as a whole fully measures up to its responsibilities with regard to theological training, or takes sufficiently seriously the intellectual side of its mission. In comparison with other churches in Japan, the Nippon Seikokai has few scholars, and too few of its clergy have intellectual interests. This is by no means wholly their fault, however. This writer has no personal knowledge of the standards maintained by the Seminary before 1952; and the ten years previous to that hardly provided the conditions necessary for an adequate theological education. Moreover even now the shortage of books on theological subjects, either in Japanese or other languages, and the poverty of the clergy, make it almost impossible for a priest, once he has left the Seminary, to continue his theological education or even to remain in touch with currents of theological thought. The practice of sending priests abroad for periods of study is very useful, but cannot solve the problem of the continuation of their study when they return to Japan. For these reasons, the potential role of the Central Theological College Library is very important. If newly graduated men could be persuaded to use it by borrowing books by post, the intellectual level of the clergy would be greatly improved. Unfortunately even our best men, once they begin their parochial duties, seem to become so thoroughly absorbed in them that the library facilities are rarely used by them.

Before coming to a detailed consideration of the library, a brief description of the Seminary may be useful. The training of Japanese clergy goes back to 1877, but the present Seminary dates from 1911. From the first (except for the years 1947 to 1955) it has always had a Japanese dean; and it has always had some foreign faculty members. Like the church itself (which has 41,000 members) it is very small, having at present eighteen students doing the normal three year course. All the students are graduates of Japanese universities. Compared with the proportion in other fields of the church's work, the proportion of foreign staff on the faculty is high. There are three Japanese (the dean, one Japanese professor and one junior tutor) and three foreign professors, priests of the Church of England, the Anglican Church in Canada, and the American Episcopal Church, respectively. All three foreigners have taught at universities or seminaries in their own countries; and the dean and the Japanese professor both have degrees from the General Theological Seminary, New York. All teaching, both by Japanese and foreign professors, is done in Japanese.

In addition to the required university degree, students are expected to have some competence in English, but in practice the majority have very little reading ability in any language other than their own when they enter the Seminary. English classes are part of the curriculum for those who need them. There are, however, always some students who are able to make proper use of the library facilities.

Most of the Seminary's budget comes from overseas, and of this more than half from the American Episcopal Church. The major subjects of the curriculum are the same as in western seminaries. Greek is compulsory for those who do not need to take the English courses, and Hebrew and Aramaic are taught to those who can take these subjects in addition to Greek without an unnecessary burden of work. The content of the courses differs in some details from that of courses in western seminaries—for example in church history, apologetics and pastoral theology—but not radically so. The need to re-orientate the curriculum to some extent having regard to local conditions—for example, the addition of a course in Japanese religions—is recognized by the faculty, but so far it has not been possible to find competent teachers, either Japanese or foreign. The question to what extent the curriculum of a Japanese seminary ought to differ from that of a western one is very wide and cannot be discussed in an article of this length. The present writer feels, however, that it is one which can only be properly discussed by groups of faculty members com-

A Graduate Seminary Library in the Mission Field

posed of Japanese and of foreigners who have been in Japan for a number of years. It is easy to talk about the necessity of having an "indigenous" church, but more difficult to understand what is meant by this phrase and how the principle is to be carried out.

The college buildings and their contents, including all the books in the library, were destroyed by allied bombing during the war. After makeshift buildings had been used for a number of years, the present buildings, with adequate library space, were erected in 1953. For practical purposes, however, the history of the library really begins in 1947. At that time the Seminary was re-constituted as an essential organ of the church after the dislocation of war; and the American and other mother churches immediately understood the necessity of equipping it with a library. The first books were acquired by grants from the Church Periodical Club in New York, an unofficial organ of the Episcopal Church, and since then about half of the accessions have come as a result of grants from that source. With the appointment of S. F. Nishi, an American, as dean in 1950, the C.P.C. made a grant of \$10,000, and with this money the new faculty laid the foundations of the present library, choosing standard works from all the main fields of theological study. However, permission was not given by C.P.C. to purchase Japanese books with their grants, and this restriction remains in force. Apart from this restriction, however, the choice of books has been left to the library. Occasionally gifts of books rather than grants for the purchase of books are received; but on the whole the library has been carefully selected and built by the faculty, and thus contains almost nothing which they do not want. Monies received from England and elsewhere have been spent partly on Japanese and partly on foreign books, and partly on the essential running expenses of the library. The capacity of the stackrooms is approximately 20,000, or about twice the present number of books.

Among the approximately 11,000 books in the library are most of the standard theological works, with a considerable number of important new books being added each year. In 1959 the total number of additions was about 750 of which half were in Japanese. The funds available, however, vary greatly from year to year. Most of the Japanese books are translations, since the number of original works of theology produced in Japanese is very small. Indeed, the purchase of Japanese books is limited only by the output. Of the other books, the great majority are in English. There are also a few hundred books in German, French, and other modern languages, and a fair number of

Hebrew and Greek Bibles, patristic texts and other Latin, Hebrew, and Aramaic texts. In selecting additions to the library, consideration is given to the needs of the students, of the faculty, and of the church as a whole. The library is considered as the possession of the church at large. In the author's opinion this is one of the largest and best selected theological libraries in Japan, and certainly the best in the Nippon Seikokai.

Currently the library subscribes to 45 theological journals and periodicals, mostly monthlies and quarterlies, of which 7 are Japanese, 24 English, 11 American, one Dutch, one Canadian, and one Irish. A balance is attempted between the first rate technical journals (e.g. *Journal of Theological Studies*, *Vetus Testamentum*) and journals with a wider appeal, such as the English *Theology and the Expository Times*; but technical ones predominate. Of the journals, 9 are biblical and biblical-archaeological; 4 church-historical; 4 philosophical; 2 devoted to missions and the theology of missions; 1 on ecclesiastical art; 1 on theological and Christian education; and 24 general and mixed. They are selected apart from any ecclesiastical associations which they may have.

Although the Japanese are, as has been said, great readers, university libraries are not used extensively by the undergraduates. The reason for this is that the concept of education is different from that prevailing in the West. Education is primarily a relationship between teacher and pupil. The teacher is considered to be an authority on his subject, and the pupil has a sense of loyalty to his teacher. Thus, although the western view of education as a training of the mind has had some influence in Japan, both faculties and students continue on the whole to hold to the older view that what is required of the student is that he be thoroughly familiar with his subject as seen through the eyes of the teacher. Independence of approach comes, if at all, only with the research fellowship or the teaching post; and consequently university libraries are used mainly by graduate students and faculty. At this Seminary, however, a deliberate attempt is made to teach the western approach to education at the level of the student. Naturally the language barrier makes it unlikely that most of the students will be able to make a really full use of the library, but it may be said that the staff is relatively successful in teaching the new approach—very successful with the more intelligent students, and at least partially successful with most. This library is used more by the students than are most university libraries in Japan. At present

A Graduate Seminary Library in the Mission Field

there are 250 books recorded as having been borrowed by present students. It must be remembered that very few students can afford to buy their own books.

The treatment of library books leaves much to be desired. The marking of books by notes in the margin and underlining seems to be regarded as normal in Japan, and it is felt that fines ought not to be imposed in view of the penury of most of the students. Great losses of books, both through failure to return books borrowed in the proper way, and through simple theft are encountered.

The library suffers both from the absence of a trained librarian and also from the fact that the present cataloging system (that of the Union Seminary Library, New York) is unsatisfactory. Only the selection of books is done competently. The day-to-day running of the library is in the hands of unskilled part-time staff, and the cataloging is done by members of the faculty in rota. (No member of the faculty can be persuaded to undertake it permanently.) This has resulted in chaos. Books which ought to be together on the shelves are often placed in quite separate parts of the library owing to the inability of the faculty members to interpret the system consistently. Mistakes by the unskilled staff in making out the cards are also numerous.

It may well seem to the reader that the situation described is past remedy. Nevertheless the author feels that if there were a simple manual which took into account the needs of the situation, some improvements could be made.

It is not possible within the compass of this article to make more than a few brief comments on the problems which it raises, each of which could well occupy a whole article or more. One of the questions which arises more than once in Morris' paper referred to above, is that of the desirability or otherwise of western influence in Asian countries. The cultural situation in Japan is far too complex to describe here, but it may on the whole be said that Japan has effected a marriage between the two cultures which is relatively happy. In contrast to the situation in some other Asian countries, the absorption of western ideas has been carried out in Japan over a very long period and always under the conscious direction of an independent Japanese government which has generally been aware both of the need to preserve Japanese culture and at the same time to absorb and adapt enough to enable Japan to take its place in the world as an equal of the great powers. Japanese ways of thought have been changing for a long time, and are still changing; but the original shock to the

system took place almost a century ago, and Japan is not now an area of rapid change. Western ideas are being absorbed in every field of life quite deliberately by an independent, civilized nation; and all Japanese now living have lived their entire lives in a Japan which had already entered this stage. Therefore what are regarded as western inventions are often completely established in Japan as an essential element in Japanese life. Moreover, Japan has long passed the stage of mere imitation, and is already creative in such fields as "western" architecture, literature, and science. Therefore it is not for us to ask what is good for the Japanese. The question is both impertinent and useless. The Japanese can and will decide that for themselves. They will insist on doing so.

It is in this context that the role of the mother churches and of missionaries has to be considered. It would be absurd for western church leaders to talk of an "indigenous" church if they still mean that decisions about "indigenization" will be taken by foreigners. An indigenous church is not one which rejects outside influences, but one which is independent, and consequently free to decide whether it will or not. This is in fact the position of the Nippon Seikokai. The principle has its application in small as well as in large matters. When the author says that the library would like enough funds to become efficient in the western sense, he is speaking not as a foreign missionary but as a member of the faculty. In fact he and his Japanese colleagues agree about this particular matter. But as a foreign missionary he has no right to say what is needed. However, as a member of the faculty he does.

The basic problems of the church in Japan—and they are very serious ones—are problems which ultimately only the Japanese church itself can solve. Thus if evangelism is slow, the Japanese church must improve the quality both of its clergy and its laity. If clergy salaries are inadequate, it must both increase its membership and its sense of stewardship. Towards these ends a seminary such as this is of crucial importance; and the library is one of the main tools used by the seminary. The quality and usefulness of the library will depend on the faculty, and the present policy is to have an international faculty under Japanese leadership. But the foreign faculty members are not here because there are no Japanese capable of doing our jobs. (Scholars are indeed few, but there are enough for this.) We are here because if the Anglican Communion is to be more than a series of isolated national churches, there must be more exchange of personnel.

A Graduate Seminary Library in the Mission Field

The English and American churches need to have Japanese clergy working in their midst as much as the Japanese need to have English and Americans; and all of us also need Chinese, Indians, and Africans. Thus, coming down again to the practical issue of the seminary library, it may be said on the one hand that if all the foreigners resigned from the faculty tomorrow, the College and its library would continue to follow the same policy as now, and books would continue to be well selected; on the other hand this writer is firmly convinced that there is an enrichment of the seminary, and of its library, by the fact that some of the faculty are foreigners; and this is true of the whole church.

Thus if any general conclusion can be drawn from this study of one particular theological library, one may say that its problems cannot be separated from the problems of the church as a whole; and that the first thing which is indispensable in the Japanese situation is absolute Japanese control (which already exists and will never be taken away); and the next thing is the readiness of the churches of the West to offer money, personnel, and advice when, and to the extent to which, they are invited to do so. The author hopes that these things will be asked for in greater quantities, and that when asked for, they will be forthcoming with no strings attached.

References

1. Morris, R. P.: The Place of the Library in Christian Theological Education of Southeast Asia. In: American Theological Library Association. *Summary of Proceedings*. Thirteenth Annual Conference, June 16-19, 1959, pp. 152-158.
2. Allen, Yorke: *A Seminary Survey*. New York, Harper, 1960.

The American Theological Library Association

KENNETH S. GAPP

FOR MANY YEARS THE LIBRARIANS of Protestant theological seminaries were without a special professional organization to promote discussion and greater competence and understanding of their work. Many seminary librarians in these years found help and fellowship in participating with the activities of the American Library Association, the various state library associations, and the Special Libraries Association. The Religious Books Round Table of the American Library Association offered opportunity for discussion of one subject of interest but, in the opinion of some, gave little opportunity for the introduction of specialized and technical topics.

Renewed interest in the problems of the support and service of seminary libraries was encouraged by the American Association of Theological Schools, which had been founded in 1918. In 1946 it voted to make a study in the years 1948 to 1950 of theological libraries and authorized its executive committee to call a conference on theological library work. The convening committee was composed of E. B. Hawk, A. F. Kuhlman, and L. R. Elliott to which were later added R. F. Beach, Sanford Fleming, K. S. Gapp, and Lucy W. Markley. The first conference met at Louisville Presbyterian Seminary, Louisville, Kentucky, on June 23 and 24, 1947. Several earlier and contemporary movements toward increased cooperation were gathered together in this one organization at the Louisville conference. The executive secretary of A.A.T.S. reported in 1948 that "the enterprise of the American Theological Library Association was not entirely originated" by the A.A.T.S. but that the A.A.T.S. "has been of help in the formation of this Association, from which we hope great good may come."¹⁻⁴

Elliott, librarian of Southwestern Baptist Theological Seminary, Mr. Gapp, Librarian, Princeton Theological Seminary, Princeton, New Jersey.

The American Theological Library Association

organized the program. Much of the proceedings of the first conference was devoted to general surveys of seminary library work. The relation of the library to instruction, the policies of A.A.T.S. regarding the accreditation of seminaries, bibliographies, the indexing of religious periodicals, cataloging, classification, reference work, administration, the training of librarians, extension service, and other relevant topics. A constitution was proposed, and an agreement was reached to have annual conferences.

The support given by A.A.T.S. has been extremely influential in the success of the A.T.L.A., and the A.T.L.A. has endeavored to maintain close relationship to the parent organization. The first constitution (adopted in 1947-48) restricted active membership, voting privileges, and the right of holding office to librarians serving in theological seminaries, and made provision for other interested persons in a category of associate membership. In 1950-51 a proposal to abolish associate membership and to open active membership to all interested persons was disapproved, and the active membership was enlarged slightly by amending the qualification for active membership to read "Librarians serving in theological seminary libraries, denominational historical libraries, and other specialized religious libraries may become active members by vote of the executive committee. . . ." In 1957-58 a new constitution restricted full membership as follows: "Librarians serving, or retired from, the library staffs of institutions which are members of A.A.T.S. are eligible for full membership . . .," extended a vote to institutional members (always limited to libraries of schools that were either accredited or associate members of A.A.T.S.), permitted associate members to vote on matters not related to election of officers or constitution, and provided for a written ballot for elective offices. At this time the statement of purpose and relationship to other organizations was expanded to its present form as follows:

The purpose of this Association shall be to bring its members into closer working relations with each other and with the American Association of Theological Schools, to study the distinctive problems of the theological library, and to promote library service and librarianship among the institutions of AATS and theological education in general. The Association shall direct and carry on a program of activities to advance: (a) the standards of library service, in the broadest sense, in theological libraries, and (b) the continued professional and scholarly growth of those engaged in work in these libraries.

The American Theological Library Association is affiliated with the American Association of Theological Schools (AATS). This affiliation has been expressed by AATS in its original founding of ATLA, its continued interest in the support of the work of ATLA, its readiness to advise and consult with officials and committees of ATLA, its willingness to form joint committees where joint action is proper, to serve as agent for funds designated for ATLA purposes and administered by ATLA, and to receive communication from ATLA relative to libraries and theological education.

This affiliation has been expressed by ATLA by means of their interest and support of AATS objectives, and by their readiness to receive communication and counsel from AATS.⁵

The dangers of establishing a professional organization that involves more than incidental attention to religious congeniality are recognized by the members of the Association. The restriction of active membership to employees of institutions which are members of A.A.T.S. seems to be designed primarily to direct the central concern to library service that is adequate for theological instruction on the graduate level, and not to services which benefit religious instruction in other educational environments. The propriety of such an undertaking—which may be challenged from the point of view of some religious interests within the Association as well as from the point of view of other faiths or of professional interests—seems justified at the present time on the assumption that the Association will maintain adequate contacts with general library developments and will do more than offer to theological librarians a substitute for participation in other professional library organizations.

The A.T.L.A. maintains active affiliation with the American Library Association, the International Association of Theological Libraries, and more recently with the National Book Exchange. The programs of the organizations, as well as the activities of the Library of Congress, receive due attention at each conference.

The Association was able to be of some service to A.A.T.S. in the difficult matter of advising on standards for libraries in the accreditation policies of A.A.T.S. This task was undertaken by a joint committee appointed by A.A.T.S. in 1951-52 and again in 1958. Standards which were excellent in the statement of general theory but somewhat deficient in detail and in forcefulness were worked out, and were supplemented by "Check Sheets for Self Study and Evaluation of Seminary Libraries," "Selected Basic Reference Books," and "Check

The American Theological Library Association

Lists of Selected Basic Periodicals," issued in 1958 by the A.A.T.S. under the title *Aids to a Theological School Library*, Revised Edition. Much more careful work, however, needs to be done in establishing and supporting higher standards.⁶

The conferences of the Association are held for two or three days annually and eagerly attended by from perhaps 75 to 125 librarians. A member theological seminary always serves as host for the convention and on alternate years, when A.A.T.S. holds its biennial conference, the effort is made to meet at the same time and place and to have one joint meeting with A.A.T.S. It has, however, never met at the same time and place as A.L.A. The program consists of the usual committee reports on the activities of the Association, speeches on virtually all important library topics, and addresses on relevant subjects in the fields of theological education, religious thought, biblical studies, and church history. Ways of cooperation between libraries are always discussed. Speakers from outside the membership of the Association are frequently invited; among such speakers, who have enhanced the conferences, may be mentioned A. F. Kuhlman, H. H. Fussler, A. S. Macdonald, D. E. Bean, Constance M. Winchell, Eugene Exman, George Piternick, J. P. Danton, Lester Capon, and D. K. Berninghausen.

Some of the papers in recent years have been bibliographic essays which cite in considerable detail the important works in religious fields, or offer compilations of titles otherwise unavailable elsewhere in print. The conference usually includes a publishers' religious book display and a book sale, both administered by A. R. Allenson, and tours of neighboring libraries and of the local sights. The *Summary of Proceedings* of the first thirteen conferences contains more than one thousand pages of useful material.⁷

The members of the Association participate in the work of the many committees with great enthusiasm. The Committee on Buildings and Equipment and the Committee on Cataloging and Classification give advice to individual members throughout the year, frequently plan special programs at conferences, keep the membership informed about relevant developments in general library work, and promote cooperation with regional and national programs. The Committee on Periodical Exchange devised a workable plan for exchanges,⁸ whereby many libraries were enabled to enlarge their periodical holdings. The difficulties involved in keeping card records of "wants" and "duplicates" up to date led in 1960 to a suspension of the plan in

favor of further experimentation with mimeographed exchange lists. There are also standing committees on membership, placement, the newsletter, the International Association of Theological Libraries, financial assistance from foundations, a new committee on denominational resources, and several special committees.

In addition to its *Summary of Proceedings*, the Association has issued *A Bibliography of Post-Graduate Masters' Theses in Religion*, edited by N. H. Sonne (1951), and an *Index of Religious Periodical Literature*, noted below. There is also a series entitled "Microcard Theological Studies" initiated by the Committee on Microphotography and issued by the Microcard Foundation. An excellent *Newsletter*, edited by D. M. Farris, has been distributed to all members since 1953. It contains news of the members and their libraries, bibliographical notes, reports on the policies and activities of the Association, and occasional articles; an index for the years 1953-54 to 1957-58 is printed after page 12 of Vol. 5, no. 3, for May 19, 1958.

The Association has been unusually successful in obtaining, with the assistance of the A.A.T.S., grants from foundations to promote special projects. At the present time three special programs are in operation, involving an expenditure of \$146,000.

The Board of Microtext, established by a grant of \$80,000 from the Sealantic Foundation, is designed to advance the interest of theological scholarship in any way in which microtext can be used. R. P. Morris is chairman of the Board, which to June 1960, has put in microfilm form more than one million pages of scholarly periodicals and other important sources. A definitive list of microtext materials relating to theology and religion is in process of compilation under the direction of the Board.⁹

The *Index to Religious Periodical Literature* began as a cooperative project in which perhaps twenty or thirty libraries submitted indexing copy to a general editor for final preparation for printing. The volumes covering the years 1949-52 and 1953-54 were edited, respectively, by J. S. Judah and Mrs. Pamela Quiers. In December 1956, a grant of \$30,000 was received from the Sealantic Foundation to support the project and a governing board was established. Lucy W. Markley was employed as editor, and an office was set up first in the library of Seabury-Western Theological Seminary and later in the Speer Library of Princeton Theological Seminary. Annual volumes for 1957 and 1958 were issued, and a three-year cumulation covering 1957-59 was pub-

The American Theological Library Association

lished in 1960. Fifty-seven specialized journals in the sphere of religion and theology have been indexed in very scholarly fashion. Jannette E. Newhall and later Calvin Schmitt have been chairman of the Board.¹⁰

The program to improve the educational qualifications and status of librarians associated with institutions that are members of the A.A.T.S. and the A.T.L.A. was initiated in 1958 by a grant of \$9,000 from the Lilly Endowment, Inc. Modeled somewhat after the faculty fellowships offered by A.A.T.S., the program is designed, by the awarding of scholarships for further study of library procedures or other relevant subjects, to increase the competence of library personnel, improve the services of the libraries, lead to a greater recognition of qualified library personnel and, in general, raise the level of selection and training of personnel for seminary libraries. In 1959, the Lilly Endowment, Inc. agreed to support the project further by making an additional grant of \$27,000 to be paid in annual installments of \$9,000 for three more years. The benefits of this program will have a continuing effect upon the problems of training theological librarians for their professional and scholarly responsibilities.

In general, it may be said that the founding and rapid growth of the A.T.L.A. reflects the wide interest of the modern Protestant theological seminaries in the development of libraries as important resources for teaching and research. The A.T.L.A. has aroused wide concern for the strengthening of library resources and for the employment of more adequate staffs, and has laid stress upon subject knowledge for librarians. Very successful in the early stages of its program, it has still much more important work ahead of it. More attention to obtaining higher salaries and better status for all professional members of library staffs, the formulation of more adequate standards for theological libraries, consideration of the needs and weaknesses of the larger seminary libraries, the discovery of more effective means of using the library in theological structure, the procurement of stronger financial support, the recruiting of young librarians, and procedures for giving new employees adequate training—these are some of the concerns which A.T.L.A. shares with the whole library world. The present executive secretary of A.T.L.A. is Frederick L. Chenery, 606 Rathervue Place, Austin 5, Texas. Past presidents of the Association are: L. R. Elliott 1947-49; Jannette E. Newhall 1949-51; Raymond P. Morris 1951-53; Henry M. Brimm 1953-54; Robert F. Beach 1954-56; Helen B. Uhrich 1956-57; Calvin Schmitt 1957-58; Dechard

Turner, Jr. 1958-59; Mrs. Pamela Quiers 1959-60; and Kenneth S. Gapp, 1960-61.

The annual conferences have been held at Louisville, Kentucky (1947); Dayton, Ohio (1948); Chicago, Illinois (1949); Columbus, Ohio (1950); Rochester, New York (1951); Louisville, Kentucky (1952); Evanston, Illinois (1953); Chicago, Illinois (1954); New York, New York (1955); Berkeley, California (1956); Fort Worth, Texas (1957); Boston, Massachusetts (1958); Toronto, Canada (1959); and St. Paul, Minnesota (1960).

References

1. American Association of Theological Schools. Special Actions by the Association. *Bulletin*, 17:57-58, June 1946.
2. American Association of Theological Schools. Report of the Executive Secretary. *Bulletin*, 18:42, June 1948.
3. Elliott, L. R.: Introductory Statement of the Convening Committee. In: American Theological Library Association. *Summary of Proceedings*, First Annual Conference, June 23-24, 1947, pp. 1-2.
4. Elliott, L. R.: Hitherto . . . Six Years of A.T.L.A. In: American Theological Library Association. *Summary of Proceedings*, Seventh Annual Conference, June 11-12, 1953, pp. 1-8.
5. American Theological Library Association. Constitution. *Summary of Proceedings*, Twelfth Annual Conference, June 18-20, 1958, pp. 92-93.
6. American Association of Theological Schools. Standards for Theological Seminary Libraries. *Bulletin*, 20:61-66, June 1952; 23:8-9, June 1958.
7. American Theological Library Association. Index to Proceedings nos. 1-10, 1947-1956. *Summary of Proceedings*, Tenth Annual Conference, June 20-22, 1956, pp. 86-92. (Nos. 1-4 available from Microcard Foundation.)
8. A.T.L.A. Periodical Exchange Program; General Instructions, *Procedures List of Periodicals to be Exchanged*. 1954.
9. American Theological Library Association. Report of the Board on Microtext. *Summary of Proceedings*, Eleventh Annual Conference, June 19-21, 1957, pp. 12-13; Twelfth Annual Conference, June 18-20, 1958, pp. 47-51; Thirteenth Annual Conference, June 16-19, 1959, pp. 11-16.
10. American Theological Library Association. Annual Reports of the Committee on Periodical Indexing; Report of the Board on Religious Periodicals Index. *Summary of Proceedings*, Eleventh Annual Conference, June 19-21, 1957, pp. 10-11; Twelfth Annual Conference, June 18-20, 1958, pp. 64-66; Thirteenth Annual Conference, June 16-19, 1959, pp. 18-20.

Literature of Modern Theological Study in the Seminary Library

EDGAR KRENTZ

GRADUATE SCHOOLS OF THEOLOGY expect the same standard of library service as comparable departments in any university. Such standards are set by the curriculum of the local institution, the level of degree work offered, and the relation of the theological library to other libraries or library systems. The present brief article will discuss the literature of modern theological study on the hypothesis that no other library facility would be available outside of the seminary library. While European theological faculties have traditionally been tied to the universities, this is the exception rather than the rule in American education. Most seminaries are independent institutions that for all practical purposes must have libraries with collections that are basically self-sufficient.

Not many years ago theological literature could be described very neatly. For centuries theology had been divided into the classical divisions of exegetical (or Biblical) theology, historical theology, dogmatic (or systematic) theology, and practical theology.¹ Many manuals defining the province of each of these disciplines and listing the important works written in each area were produced. Some of these are still of immense value to the theological librarian, since they provide bibliographic verification for the older and rare material that a theological library must of necessity gather. The bibliography by Martin Lipen (1630-92)² and the many writings of J. C. Walch (1693-1775)³ are prized by theological librarians as good guides to early Protestant literature, while the many bibliographic aids given by J. A. Fabricius are also valuable. Their method has been followed by many later handbooks.⁴

There is, however, no such comprehensive handbook today that

The author is librarian, Pritzlaff Memorial Library, Concordia Seminary, St. Louis, Missouri.

will provide an easy key to the basic material in theology. The reason is not too difficult to find. Such broad and sweeping changes have been taking place in theological education in recent years that not only is the literature of theology changing, but the whole understanding of theology and the concept of the nature of the ministry is changing too. Some years ago, even as late as the end of the second decade of the present century, the clergyman was felt instinctively to be, as George Herbert said, someone who "hath read the Fathers also, and the Schoolmen and the later writers, or a good proportion of all."⁵ Today the average parish parson is not evaluated by his parishioner in respect to his learning, but rather as to his ability to oversee the complex and sometimes frighteningly hectic program of an activistic parish.⁶ Such changes in the concept of the ministry have inevitably affected the curricula of Protestant theological education and the literature of theological study.

Theologians have also been investigating the very nature and structure of theology. Such self examinations are not novel, of course. But the present age is characterized by answers that indicate changes in the entire approach to theological inquiry. After the debacle of World War II the theological world set itself to re-examine the fundamental axioms under which it worked. One axiom that was examined in Germany as a result of the history of the Church under National-Socialism was the relation of confessionalism (commitment to a prior doctrinal statement) and the necessary freedom of inquiry that any science demands.⁷ As a result of the *Bekennende Kirche* movement in Germany under Adolf Hitler, confessional commitment has been emphasized more in recent years.

This inquiry broadened out into a questioning of the theological presuppositions that lay behind the systems of many current "theologies." Much of this discussion has centered about the head of the emeritus professor of New Testament at Marburg University, Rudolf Bultmann. He has been attacked and defended with vigor for supposedly adopting the presuppositions of existential philosophy as taught by Martin Heidegger, leading, according to his critics, both to an under evaluation of the value of biblical language and history, and a false estimate of the nature of man.⁸ Such concerns have led to a number of comprehensive investigations of the nature and function of theology, those by Hermann Diem⁹ and P. J. Tillich¹⁰ probably being the best known. Such inquiries have of necessity considered the relation of theological to scientific and philosophical truth.

Literature of Modern Theological Study in the Seminary Library

This discussion in turn has led to both theoretical and actual changes in the grouping and relationship of the theological disciplines. Tillich, for example, distinguishes between historical and constructive theology. On the practical side the older divisions of theology (exegetical, historical, and systematic) are being more and more curtailed in the curricula of many schools by the demands of the more recently arrived disciplines of religious education, church administration, evangelism, pastoral counseling, and related areas.¹¹ Each of these recent additions to the theological curriculum tends both to modify slightly the prevailing concept of theology and to affect the nature and depth of library resources in the school. Much of the literature in these areas, as in the corresponding areas in secular education, tends to be quickly outdated. The result is that these disciplines make a budgetary drain on the library far beyond their true place in the curriculum, unless careful acquisition policies are drawn up; furthermore, collections tend to become weighted down with more outdated and useless material, unless a severe policy of constant weeding is maintained.

All of the above mentioned evidences of self-examination and change on the part of theological teachers has not meant that theology as a science has been any less scientific or scholarly than corresponding disciplines in the humanities or social sciences. The rise of the historical critical method, first perfected in Homeric criticism by classical scholars in the eighteenth century, has had its effect on biblical and historical theology as it has on historiography in general and all the humanistic disciplines. The history of the growth of criticism in the method of biblical research has been well written up for both the Old and New Testaments by recent German publications.¹² A reading of either work will show that the method used is as rigorous and sharply defined as the method of historical criticism in any humanistic treatment of a literary text.¹³ The resources demanded in terms of critical monographs by modern scholars, studies in literary form, masses of textual material contemporary to the text studied in the best critical texts, contemporary non-literary texts, philological tools, and the results of archaeology and cultural anthropology will be as broad for the study of the Bible or any of the great literary figures in the history of the church as for Shakespeare, Goethe, or Plotinus. While the dimension of faith is active in determining the presuppositions under which the theologian operates (as philosophic faith is in determining the presuppositions of the philosopher), the method

used by the theologian will be as rigorously scientific as the discipline will allow.

With this background on the changing nature of theological study and the scientific nature of theological research we shall try to point out some of the general characteristics of a good collection in modern theology. Some oversimplification must of necessity be present.

In the first place, theological literature ranges over a much broader field of interest than its name would suggest. While the average person thinks of learned commentaries on books of the Bible, ponderous tomes on doctrine, or heavily footnoted texts on the history of the church, the theological librarian today knows that he must develop collections of surprising depth in belles lettres, philosophy, and the behavioral sciences in order to have an adequate theology library. Union Theological Seminary in New York City has a professorship in the area of Christian drama. Names such as T. S. Eliot, Christopher Fry, Albert Camus, and Jean Paul Sartre are all familiar friends to theology library users. The dialogue between the sacred and the profane demands access to a large collection of works in the area of literature. George Orwell's *1984* and Sartre's *Flies* are both works with theological implications. Melville and Dostoevski are both necessary to a theological understanding of their age and nation. Theological professors often discuss the theological implications of modern literature or art.¹⁴ The literature of modern theological study demands the presence of such works.

The close tie between religion and philosophy has always been recognized, since the days when philosophy and Christianity were in conflict under Rome or in conjunction in the middle ages.¹⁵ Today two modern problems in theology make it imperative that theology libraries develop strong holdings in contemporary philosophy. The development of logical positivism with its concern for the nature of meaning has led theologians to discuss the nature of religious language, since theological truth in language could be justified neither by logical, analytical thought or empiricism.¹⁶ A whole literature has grown up, centering around J. Ayer and A. R. Newton Flew; the implication for the language of theology has yet to be determined.¹⁷

The other problem in philosophy that has affected theological study and literature in recent years is that of historiography and the meaning of history. The distinction between theology and philosophy is, in many cases, an extremely difficult one to draw. The result is that theological libraries must develop quite complete collections in this

Literature of Modern Theological Study in the Seminary Library

area. Names such as R. G. Collingwood,¹⁸ Karl Löwith,¹⁹ and Erich Frank²⁰ are, or should be, as familiar to librarians in theological seminaries as the names of those theologians who have busied themselves with the meaning of history.²¹ Of course, the traditional relationships between ethics and theology, between philosophy of religion and systematics, etc. have all continued. The result is that philosophy is still the handmaid of theology (or vice versa, depending on your orientation).

These examples given from belles lettres and philosophy could be paralleled by similar phenomena in areas of anthropology, psychology, sociology, and even public relations. In recent years theologians have tried to understand the relation between science as natural theology and theology as revelation rather than to carry on the old warfare between religion and the natural sciences. To sum it all up, theology has been taking seriously in recent years its claim to be one of the last, if not the last, of the great universal sciences (Wissenschaften) that passes in review the whole panorama of the knowledge and activity of man. Whether theology has been successful or irrelevant in this review only succeeding generations will know. It has placed tremendous weight upon the adequacy of library collections, representative of course, in all the areas of human intellectual activity.²²

The second general characteristic of theological literature in the more narrow sense is that the literature of theology has reflected the growing breakdown of the old distinctions between the various branches of theology. This is not due simply to the versatility of individual authors. One outstanding scholar, Adolf Harnack or Hans Lietzmann, for example, has often successfully combined the disciplines of biblical exposition and church history. There have always been men in the history of theology who have been able to master two or more theological disciplines in their scholarly life. Today however there are many books which one cannot neatly describe as falling under one discipline. The classification system of Union Theological Seminary in New York City allows for a distinction in classification between monographs which treat a topic from the viewpoint of systematic or biblical theology. Such a distinction is getting more and more difficult to maintain, since scholars in systematic theology are more and more using the methodology of biblical research and since New Testament scholars are turning to biblical theologies, comprehensive and systematic statements of the beliefs of New Testament authors or books. In both cases the methodology of the so called motif re-

search developed by such Swedish scholars as G. Aulen, A. Nygren, and their followers has had a great deal of influence.²³ The recent debate over the philosophic presuppositions that lie behind Bultmann's demythologizing of the New Testament show that one cannot distinguish biblical from systematic theology by saying that the latter uses philosophic categories and the former does not. A similar rapprochement between systematics and the arts can be seen.²⁴

A third characteristic of recent theological literature is perhaps the cause of the second. The publication of Karl Barth's *Römerbrief* in 1918²⁵ was a clarion call to the world of theology that the historical critical method of biblical interpretation, especially as it was employed in the *religionsgeschichtliche Methode* (methodology of comparative religion) had led theology away from regarding the Bible as the Word of God to a purely humanistic approach. Barth did not wish to have the church reject the use of historical criticism. However, he wished that it combine that method with an attitude of awe over and against the Bible as God's word to men. The discussion aroused by Barth's Romans led, in the thirties, to a revival of interest in the Bible and to biblically oriented theology.²⁶ One by-product of this revival has been a great deal of writing and publishing on the authority of scripture, the relation of scripture and tradition, and the authority of the church.²⁷ This discussion will undoubtedly go on for a number of years.

A fourth general characteristic of recent theological literature has been the spurt of interest in denominational heritages brought on by the ecumenical movement. There is a widespread revival of interest in the great figures of historic Protestantism. The Luther renaissance was signaled by the beginning of the Weimar edition of his writings in 1883. Similar projects have been undertaken in recent years with the writings of Jonathan Edwards, the sermons of John Donne, and the critical edition of Huldreich Zwingli. Methodism is rediscovering John Wesley and his theology. Equally important is the rise of interest in the period of Protestant scholasticism, the seventeenth and eighteenth centuries, among both Lutherans and Calvinists. Thirty years ago a work on some aspect of Luther's theology of the scriptures might well have been written; it is only recently that Protestantism was interested enough in Lutheran Orthodoxy of the scholastic period to produce a similar study for this period.²⁸ What is remarkable about all this is that this interest in the figures of the past is crossing the lines, not only of denominations, but even of traditions. Anglicans

Literature of Modern Theological Study in the Seminary Library

have always maintained a healthy regard for their past.²⁹ Today we discover that some of the most significant work on Luther in the English language is done under the guidance of a Congregationalist, Roland Bainton, in America and under the Methodists P. S. Watson³⁰ and Gordon Rupp in England. On the other hand, it was a Lutheran seminary, Concordia in St. Louis, that invited midwestern professors of history and church history to a celebration of the Elizabethan Religious Settlement of 1559 last year and a Lutheran professor of Church History, C. S. Meyer, wrote the only volume of studies published in the United States commemorating the Settlement.³¹

The ecumenical movement has also resulted in a renewal of interest in the forms and theology of liturgical worship among the non-liturgical denominations. Lutherans recently formed the Lutheran Society for Worship, Music, and the Arts, which publishes the journal *Response*. Collections of sources and studies on them are being issued by both Roman Catholics and Protestants in an increasingly growing number. Along with this interest in Liturgical Renewal³² has come a growing concern for the designing of church buildings that are truly centers of worship rather than only auditoria for the hearing of preaching. All this is not without protest on the part of some, a protest that makes some of the most interesting reading in current theological literature today.³³

One final characteristic of current theological literature is the amazingly rapid growth of literature about recent archaeological discoveries. The Dead Sea Scrolls (Qumrân Scrolls) were discovered only a little over thirteen years ago. Literature on this collection of manuscripts and the group that produced it has been produced with amazing rapidity. Although the Gnostic library discovered at Nag Hammadi, near ancient Chenoboskion, in Egypt was discovered a few years before the Qumrân material, in 1945, the Coptic language in which these documents were written, together with the hoarding of the material by a small group of scholars, slowed down research on this material until just recently. There is little doubt that scholars will devote more time to this material in the next decade than to the Dead Sea Scrolls. Finally, the gradual publication of the biblical materials in the Bodmer papyri has aroused a great deal of interest among New Testament textual critics.³⁴ It is likely that this specialized literature will remain primarily the subject of investigation by theologians.

Little has been said in characterizing theological literature about

the disciplines of church history and patristics. These disciplines have changed little in recent years. Literary output has, perhaps, increased. With the beginning of the new index of books and journals for patristics, this material becomes more accessible and valuable.²⁵

In building a theological literature collection, the librarian faces a number of phenomena as he tries to develop an adequate collection of materials for graduate theological education. The foremost problem is the normal one of administering budgets that are usually less than adequate within the categories of substance and relevance so as to build a balanced collection that will support the curriculum, anticipate curricular developments, provide for research in theological subject areas, and provide an adequate amount of the significant material of the tangential disciplines. As the theological librarian faces this task he notices a number of things about theological publishing today.

By the nature of the case, the most hard and fast denominational seminary must have a non-denominational theology library. Fundamentalistic authors must be balanced by books produced by the writers who use scientific, historical, and critical methodology. Confessional positions should be ignored in evaluating the substance of material. Denominational ties should affect acquisition policies only in so far as a denominational library has the responsibility for preserving the history of its own church. Divinity libraries and librarians must be among the most ecumenical spirits in the world, as far as acquisition policies are concerned. There is no place in theological librarianship for theological thought control via selection policies.

As the librarian evaluates his task he discovers that since 1945 publishers have been engaged in a tremendous amount of reprinting of theological material. Great collections like R. G. Thwaites' *Jesuit Relations and Allied Documents*, bio-bibliographical works such as De Backer-Sommervogel's *Bibliothèque de la Compagnie de Jesus*, the basic tools of biblical research, such as Hatch and Redpath's *Concordance to the Septuagint* are being reprinted at a rapid rate. These are only representative titles of a phenomena that is going on throughout the western world. Theology librarians who currently have the budget can obtain material that was only a dream twenty-five years ago. Much of this reprinting comes from the modern cry *ad fontes*, described above as a result of the ecumenical movement.

The linguistic poverty of American students generally is reflected in the mounting wave of translations being offered to the public. This has also affected theological publishing. Certain scholars have almost

Literature of Modern Theological Study in the Seminary Library

everything they write in German or French translated rapidly into English. Examples are Oscar Cullmann and Karl Barth. While this tendency bears testimony to weakness in American education, it must, like Moses' bill of divorcement, be accepted "for the hardness of" our students' minds. It raises problems for librarians with limited budgets. Should one purchase a French, Swedish, or German publication before it goes out of print or run the risk of never obtaining it on the suspicion that it is a likely candidate for the translator's mill? The difficulty only illustrates the common problems that theology librarians share with their academic brothers in the humanities.

Like all American libraries, theology libraries also were faced with filling in the gaps in their collections of literature published in Germany or other war torn countries between the years 1939 and 1948. Where possible, libraries that were prepared secured German agents to buy representative collections as rapidly as possible after 1945, considering the amount of duplication with existing holdings well worth the price of filling in large blocks of material available only in few copies.³⁶ Many libraries are still working at filling in the literature from this period.

Theological librarians use a number of aids, especially in the selection of non-English language literature. The basic guide has for years been the *Theologische Literaturzeitung*. This is an invaluable aid for any theological librarian who can read German (the most basic foreign language for theological research and librarianship). Union Theological Seminary in Richmond, Virginia, inaugurated a valuable service this year with the publication of *Scholars' Choice: Significant Current Theological Literature from Abroad*. Fifty of the world's outstanding theologians from England and the continent of Europe collaborate in selecting the basic titles in foreign theology. The library of Union Seminary coordinates their recommendations and makes the lists available twice yearly to Protestant seminary libraries. If all the lists are up to the standard set by the first issue, many theological libraries should have better and more balanced collections of theological literature than was formerly possible.

This article attempted to outline the various trends affecting theological literature today and their influence on library collections. Many of the problems and influences listed here, *mutatis mutandis*, are common to every academic library. No attempt has been made to say that any particular collection is the outstanding collection in America. The aim has been to show the breadth of literature needed

for theological research, the interrelation of theology and the humanistic disciplines, and the technical nature of theological literature.

Bibliographical Notes

1. Schaff, Philip: *Theological Propaedeutic; A General Introduction to the Study of Theology*. 7th ed. New York, Scribner, 1907.
2. Lipen, Martin: *Bibliotheca Realis Theologica Omnium Materialium, Rerum, et Titulorum in Universo Sacrosanctae Theologiae Studio Occurrentium* . . . 2 vols. Francofurti ad Moenum, Johannis Görlin, 1685.
3. Of the many works he published the most useful is: Walch, J. G.: *Bibliotheca Theologica Selecta Litterariis Adnotationibus Instructa*. 4 vols. Jena, Sumptu Viduae Croeckerianae, 1757-65.
4. A representative list follows:
Crooks, G. R., and Hurst, J. F.: *Theological Encyclopedia and Methodology on the Basis of Hagenbach*. (Library of Biblical and Theological Literature III). New York, Phillips & Hunt, 1884.
Zoeckler, Otto, ed.: *Handbuch der theologischen Wissenschaften in encyclopädischer Darstellung*. 4 vols. and index. 3d ed. Nördlingen, C. H. Beck, 1889-90.
Cave, Alfred: *An Introduction to Theology: Its Principles, Its Branches, Its Results, and Its Literature*. 2d ed. Edinburgh, T. & T. Clark, 1896.
Kirk, K. E., ed.: *The Study of Theology*. New York and London, Harper, 1939. This is still a very useful volume, though its orientation is primarily English rather than American.
5. Niebuhr, H. R., and Williams, D. D., eds.: *The Ministry in Historical Perspectives*. New York, Harper, 1956. A good survey of the concept of the ministry since the time of Christ.
6. Niebuhr, H. R.: *The Purpose of the Church and Its Ministry*. New York, Harper, 1956, pp. 79-94. The author captions this concept of the ministry as the "pastoral director" in this first volume of the most recent investigation of theological schools and ministerial training in America.
7. Brunner, Peter: *Gebundenheit und Freiheit der Theologischen Wissenschaften. Evangelische Theologie*, 6:404-417, March-June 1947. One of the earliest printed essays, it was the opening address for the Theologische Hochschule in Wuppertal on Oct. 31, 1945.
8. The literature is voluminous. A selection in English translation can be found in: Bartsch, H. W., ed.: *Kerygma and Myth: A Theological Debate*. Tr. by R. H. Fuller. London, S.P.C.K., 1953. Wingren, Gustav: *Theology in Conflict: Nygren, Barth, Bultmann*. Tr. by E. H. Wahlstrom. Philadelphia, Muhlenberg, 1958.
9. Diem, Hermann: *Theologie als Kirchliche Wissenschaft*. 2 vols. München, Chr. Kaiser Verlag, 1951-55.
10. Tillich, P. J.: *Systematic Theology*. Chicago, University of Chicago Press, 1951, I. pp. 3-100.
11. Niebuhr, H. R., et al.: *The Advancement of Theological Education*. New York, Harper, 1957, pp. 78-84.
12. Kraus, Hans-Joachim: *Geschichte der Historisch-Kritischen Erforschung des Alten Testaments von der Reformation bis zur Gegenwart*. Neukirchen Kreis

Literature of Modern Theological Study in the Seminary Library

Moers, Verlag der Buchhandlung des Erziehungsvereins, 1956. For the new Testament Kümmel, W. G.: *Das Neue Testament: Geschichte der Erforschung Seiner Probleme*. (Orbis Academicus III, 3) Freiburg, Verlag Karl Alber, 1958.

13. Another useful survey in English is Hahn, H. F.: *The Old Testament in Modern Research*. Philadelphia, Muhlenberg, 1954.

14. Wilder, A. N.: *Theology and Modern Literature*. Cambridge, Harvard University Press, 1958. Wolf, W. J.: *The Almost Chosen People: A Study of the Religion of Abraham Lincoln*. Garden City, N.Y., Doubleday, 1959. Both men hold chairs of theology.

15. For this reason the University of Chicago, in a departmental library system, designated Swift Hall Library (the divinity library) as the Library of Religion and Philosophy. Today such a concept, if applied strictly, would be too narrow.

16. This paragraph owes much to the excellent bibliographical lecture for 1960 at Union Theological Seminary in Virginia: Reid, J. K. S.: Trends in British Theological Writing. *Scholars' Choice*. Supplement 2. Richmond, Va., Union Theological Seminary, June 1960.

17. The journal *Analysis* has also carried many relevant articles.

18. Collingwood, R. G.: *The Idea of History*. Oxford, at the Clarendon Press, 1946.

19. Löwith, Karl: *The Meaning of History*. Chicago, University of Chicago Press, 1949.

20. Frank, Erich: *Philosophical Understanding and Religious Truth*. New York, Oxford University Press, 1945.

21. See, among others: Butterfield, H.: *Christianity and History*. New York, Scribner, 1950; Rust, E. C.: *The Christian Understanding of History*. London Lutterworth Press, 1947; Niebuhr, Reinhold: *Faith and History*. New York, Scribner, 1949; Bultmann, Rudolf: *The Presence of Eternity: History and Eschatology*. New York, Harper, 1957.

22. It is because of this necessary interaction with the humanities and sciences that the Niebuhr Report (see note 11, pp. 49-53; 68-71) recognizes the advantages of close affiliation of seminaries with universities and that the accreditation standards of the American Association of Theological Schools state that for work on the doctoral level a "library of a good university standard" must be available "in the immediate vicinity to faculty and graduate students," American Association of Theological Schools in the United States and Canada, *Bulletin*, 23:13, 1958.

23. What does one do, for example, with Nygren, A: *Agape and Eros*. London, S.P.C.K., 1953, which is both a study in biblical theology and a treatise in the history of doctrine?

24. Tillich, P. J.: *Theology of Culture*. New York, Oxford University Press, 1959.

25. Barth, Karl: *The Epistle to the Romans*. Tr. by E.C. Hoskyns from the 6th German ed. London, Oxford University Press, 1933.

26. The greatest single monument to this change of orientation is the *Theologisches Woerterbuch zum Neuen Testament*, edited first by Gerhard Kittel and, since Kittel's death, by Gerhard Friedrich. 6 vols. Stuttgart, W. Kohlhammer, 1933—. Another two or three volumes should complete the project.

27. The debate has been carried on inside Protestantism and between Protest-

ants and Roman Catholics. The most recent Roman volume in English on the subject has been Tavard, G. H.: *Holy Writ or Holy Church*. London, Burns & Oates, 1959. Protestant literature is too large to be listed here. A representative title would be Reid, J.K.S.: *The Authority of Scripture: A Study of the Reformation and Post-Reformation Understanding of the Bible*. New York, Harper, 1957.

28. Preus, Robert: *The Inspiration of Scripture: A Study of the Theology of the Seventeenth Century Lutheran Dogmaticians*. Edinburgh, Oliver and Boyd, 1955.

29. Witness the nineteenth century publications of the Parker Society, the Library of Anglo-Catholic Theology, and many volumes in the Camden Society publications, The Hanserd Knollys Society (Baptist) published far less material.

30. Watson recently moved to Garrett Biblical Institute in Evanston, Ill.

31. Meyer, C. S.: *Elizabeth I and the Religious Settlement of 1559*. St. Louis, Concordia Publishing House, 1960.

32. Shepherd, M. H., Jr., ed.: *The Liturgical Renewal of the Church*. New York, Oxford University Press, 1960. This symposium is a good introduction.

33. Phipps, L. R.: Will Ritual Save Methodism. *Christianity Today*, 4:614, April 25, 1960.

34. The amount of publication in these areas is matched by the work of classical philologists on the text of Menander's *Dyscolus*, also found in the Bodmer papyri and edited by Victor Martin.

35. Schneemelcher, W., ed.: *Bibliographia Patristica I*. Berlin, W. de Gruyter & Co., 1959 (covers 1956).

36. Bartsch, H. W.: *Handbuch der Evangelisch-Theologischen Arbeit 1938 bis 1948*. Stuttgart, Evangelisches Verlagswerk, 1949, provided a useful key to what Germans themselves considered the most basic material. Unfortunately there was, to the author's knowledge, no similar publication for French language material. This problem was shared with other disciplines, of course. A similar attempt to fill in the gap in another area was Kiessling, Emil, ed.: *Der Hellenismus in der Deutschen Forschung 1938-1948*. Wiesbaden, Otto Harrassowitz, 1956. While intended primarily for the classicist, it gave theology libraries excellent surveys of literature on ancient religion by Hans Herter and of research in the Oriental culture of the Near East by George Fohrer. Both of these guides have aided in book selection.

Denominational Collections in Theological
Seminary and Church Historical
Society Libraries

ROSCOE M. PIERSON

IN SPITE OF THE CONTINUED INSISTENCE of a number of religious groups in this country that they are not denominations, one of the chief characteristics of the American Church is that it is denominational. Because there is no religious organization directly supported by the government all religious groups are equal at least theoretically before the law, and there are no laws which prevent their continued proliferation. At this time there are at least 260 religious bodies listed in the 1960 edition of the *Yearbook of the American Churches*, and no one claims that this is complete. In fact there are a half dozen or so denominations active in Kentucky which are not listed in this standard source of religious information. Any religious group which has a name is a denomination in the opinion of this writer. Although this probably is oversimplified it is our working definition.

Since these religious groups do exist and are a part of the social scene in this country librarians interested in church history or in cultural and social history must include them in the area of their concern. This means that those of us who are responsible for the preservation and ordering of research materials in the areas of religion must also be interested in the bibliographical control of the materials which these groups publish to promote their causes, to record their histories, to honor their saints and leaders, to order their worship, to administer their organizations, to define their doctrines, to strengthen the spiritual lives of their communicants, and which are concerned with the myriad other aspects of their existence in our complex society.

In some fashion or another each of these groups seeks to perpetuate itself, and to do this means that it must provide for its continuing

Mr. Pierson is librarian, The College of the Bible, Lexington, Kentucky.

leadership. In most instances this implies that provisions must be made for training a body of people who will give a large part of their time and talents to the work of the group; in the majority of religious denominations this means that agencies must be maintained to train priests, ministers, pastors, elders, readers, and others which collectively we will call clergy. The institutions which educate the clergy most commonly are designated theological seminaries, though their official titles may well be something else.

It will be the primary task of this paper to describe the manner in which these institutions exert bibliographical control over the various sorts of materials relating to their sponsoring bodies. The majority of the theological seminaries accredited by the American Association of Theological Schools are supported directly by some specific religious denomination, a few are sponsored by several groups which have some particular point of view in common, and a small number are truly interdenominational. All of these institutions educating for a denominational ministry are forced to collect varying amounts of denominational literature to train men and women adequately for these religious groups. The amount of material collected depends to a large extent upon the nature of the denomination, the theological seminary, and the ultimate type of ministry which the student expects to pursue.

In addition to accredited theological seminaries there are other institutions which are active in collecting the books, periodicals, pamphlets, documents, and manuscripts of a specifically denominational nature. Not to be discussed in this paper are the institutions which train clergymen on a level below the first earned academic degree; this eliminates the so-called Bible schools even though some, Moody Bible Institute in Chicago, for example, have significant collections of importance to the church or social historian. A growing number of religious bodies are now seeking to preserve their historical records in archives and historical societies, and some detailed attention will be paid to these groups.

Because of the interrelatedness of the church and society in our nation practically all research libraries have developed collections of denominational material in at least a few areas. A number of these secular libraries have extensive holdings of denominational materials which are collateral to their areas of specialization. Most geographically oriented historical societies and universities will have wide holdings on the churches active within their area of interest. Thus the University of Utah has an important collection of materials pertaining

Denominational Collections in Theological Libraries

to the Church of Jesus Christ of Latter-Day Saints; the Western Reserve Historical Society has one of the better collections relating to the Shakers; and the North Carolina Collection within the University of North Carolina Library has extensive holdings of primary importance for the study of church history within that state, especially for the Protestant Episcopal and Baptist churches.

Because it is highly probable that the libraries of the theological seminaries accredited by the American Association of Theological Schools constitute the largest number of professionally staffed libraries actively collecting and utilizing denominational materials, a recent survey was made by a committee of the American Theological Library Association to determine what these libraries are doing to collect, catalog, and preserve the various types of materials that are of importance for the study of the various denominations. The response to this survey was not impressive, and more information must be received before a definitive report, which is projected, can be made. In general, however, it bears out what most of the persons interested in this area of librarianship and research have known: that the strong theological seminaries of the stronger denominations are doing an excellent job of collecting the materials which are of interest to the groups they serve; that a growing number of communions are beginning to develop an interest in their past and are improving their archives and historical societies steadily; and that the collection of manuscripts is lagging behind the building up of book and periodical collections by most religious libraries, but that secular libraries with an interest in denominational history are now actively collecting manuscripts and unpublished materials generally.

Every theological seminary will be required to collect the effluence of the denominational presses to some extent. Those seminaries which are supported by well organized groups such as the Episcopal, Presbyterian, and Lutheran churches usually automatically receive the administrative publications of their denomination and generally have exemplary files of the materials issued by the national agencies. They also have good collections of the diocesan, convention, synod, and presbytery publications that are in the areas from which they draw their direct support.

The liturgical churches, the Lutherans and the Episcopalians for example, all tend to have broad holdings in liturgies and ecclesiastical law; the non-liturgical churches, such as the Baptist and the Disciples of Christ, seldom have anything more than a working collection of

such materials since it is of little importance within their denominational heritage. They perhaps will have, however, a greater emphasis on some doctrinal tenet—sanctification, baptism, holiness, conversion, foot-washing—and have more extensive collections on that subject than other schools which are much larger and stronger. A little insight into the background of a group will reveal the innate logic of this situation.

Churches which historically are related to some particular ethnic group reveal this fact by the foreign language books and periodicals, often published in this country, which can be found in their seminary libraries. It is to the libraries of the Augustana Lutheran Church that we should logically turn for Swedish-American materials; to the Presbyterian for the products of the Scotch-Irish; and to the Mennonites, Moravians, and Quakers for those subjects which are so historically intertwined with their faiths.

Even after we reason through this, those unfamiliar with the present-day status of the denominations may have difficulty deciding which libraries to approach for the basic works relating to a specific denomination. At the present time no really adequate guide to the locations of denominational collections exists. In 1939 the late W. W. Sweet prepared an article for *Church History* entitled "Church Archives in the United States"¹ which in an abbreviated and revised form is published in the 1960 edition of the *Yearbook of the American Churches*.² These articles are the best currently available guides to the actual depositories of denominational collections. A more intensive approach to three groups, the Presbyterians, the Mormons, and the Roman Catholics, appeared in April 1946 as *Church Archives and History*, a number of the *Bulletins of the American Association for State and Local History*.³ Other reports on the Methodists, Baptists, Episcopalians, Lutherans, Plymouth Brethren, and Disciples of Christ have been presented to the American Theological Library Association in the past few years and can be found in their *Proceedings*, or, in a few instances, in the journal *Religion in Life*. In each of these articles there is information concerning the depositories of materials of the body discussed.

Unfortunately the majority of the theological seminaries in this country have been unable, or unasked, to report their holdings to the *Union List of Serials*, the *Guide to Archives and Manuscripts in the United States*, the National Union Catalog at the Library of Congress, or to any of the other clearinghouses for information about

Denominational Collections in Theological Libraries

special books or collections. Although the larger seminary libraries are well represented in these standard locating tools the finest collections developed about the majority of the denominations of our country cannot be located by means of the available guides. The remedy for this problem has been projected by the A.T.L.A. committee which plans to publish a guide to the archival, historical, and periodical literature of American religious bodies.

There are numerous reasons why theological library holdings are not as well represented in important interlibrary cooperative ventures. First of all, the majority of the libraries are small and the current librarians arrived at their present positions only to find that they, as the first professionally trained librarians in their institution's history, had to struggle against almost insurmountable odds to assist their institutions achieve, or maintain, academic accreditation. Second, the curriculum of theological education is more standardized than many think and the librarian has had many more things to do for students than work with denominational collections; for a large number, if not most, of the seminaries have striven mightily to escape from the too narrow confines of sectarianism and have achieved this in most academic areas. Further, most seminaries have given an almost insignificant place in their curriculums to the particularized history and doctrine of their own communion; therefore since the demand for denominational materials was relatively slight it was given only minor consideration by the library staff, unless the collecting of such materials coincided with the librarian's special interests. The overworked library staff of the typical theological seminary library had scant time for the luxury of reporting to the various committees which were gathering information and sending out questionnaires, and in other cases even less for the soliciting of denominational source materials.

In the past few years, as these new librarians have cleared the first hurdles of their professional reorganization, there has been a steadily growing awareness that they must face their responsibility for collecting and preserving the rapidly disappearing source materials for the study of the denominations which they serve. The ecumenical movement has not only opened many eyes to the possibility of new associations, it has caused many scholars and churchmen to re-examine their ecclesiastical heritage with a view toward making a denominational contribution to Christian unity. Even those groups which officially stand outside the official agencies of the movement have

not been untouched. In fact a number of the libraries representing groups studiously declining to work within ecumenical channels are among the most active participants in the cooperative interdenominational ventures in professional areas, for example the American Theological Library Association, the American Association of Theological Schools, the American Society of Church History, the Society of Biblical Literature and Exegesis, and similar academic and professional organizations.

With this interdenominational cooperation an actuality many institutions which once were apologetic for sectarian reflections in their book collections now have begun to pride themselves openly on the preservation of unique materials for the study of the total American church, for their holdings that throw new insights on the Reformation, or upon once relatively obscure facets of European or American ecclesiastical history.

The American Theological Library Association has provided a channel for much inter- and intradenominational cooperation. Through the avenues of its periodical exchange program provision has been made for the distribution of denominational materials, and this has assisted a number of libraries to increase their holdings of such periodicals. The Board of Microtext of the same Association has built up microfilm negatives of a number of major denominational journals and has strengthened the holdings of both denominational and interdenominational libraries. This body plans to serve as a clearing organization to microfilm any significant periodical run that will be wanted by from three to five or more libraries. It has been instrumental in assembling files of difficult to obtain periodicals for several denominations, has filmed them and made them available at the lowest possible cost to any institution, ecclesiastical or secular, which has wanted to purchase them.

As a result of the annual meeting of the American Theological Library Association at which many theological seminary librarians have gathered there has been a movement toward librarians within one denomination or tradition meeting together after the main meeting and discussing the problems of collecting, cataloging, microfilming, and exchanging the materials of primary interest to them. Until these post-A.T.L.A. Conference meetings began a few years ago there was not much intradenominational cooperation in the majority of religious groups, but now this strengthening of the ties between librarians within a denomination has evoked renewed interest in developing

Denominational Collections in Theological Libraries

their collections. Another result of these meetings has been a more definite trend toward specialization in the building of denominational collections. Now many theological seminaries serving an area are concentrating intensively on the materials relating to that area with secure knowledge that their colleagues in other areas are doing likewise. Thus, through interlibrary loan and microfilm, any seminary can quickly have seldom needed materials of another area without having the expense of collecting and shelving little used runs or items. There is, therefore, a growing sense of teamwork within the ranks of denominational libraries.

The amount of cooperation between the libraries of a given denomination, from its colleges, theological seminaries, mission boards, administrative agencies, and historical societies, has been treated by this writer in a paper read to the A.T.L.A. in 1959.⁴ The conclusion of that paper was that there is a tendency for theological seminaries to cooperate more with other theological seminaries than they cooperate with any other libraries within their denomination with the exception of their historical societies, where such exist. The amount of cooperation that exists between theological seminaries and liberal arts colleges within the framework of the same denomination, where they are not both on the same campus, is unimpressive. Undergraduate liberal arts colleges are more disinclined to collect denominational materials than ever before, especially within the larger denominations. Such materials have a very little place in the undergraduate library for the student seldom is required to make use of more than a general collection of books and denominational periodicals even if he is majoring in pre-theological seminary courses. The seminaries all tend to collect denominational materials and very often cooperate closely with the denominational historical society where the society is strong, aggressive, and competently administered. Where the historical society is a sinecure for some person not trained in archival or library procedures there is apt to be little interlibrary cooperation.

The cooperation which takes place among the libraries of the Presbyterian Church in the United States, the Disciples of Christ, and the Southern Baptist Convention is leading to important cooperative ventures in the acquisition, microfilming, and exchange of denominational materials and is especially worthy of mention. These groups have been so successful that in a few years intensive cooperation in bibliographical control will be the rule, rather than the exception, among most Protestant church bodies which support a number of

institutions having libraries. This can only mean stronger collections of material better organized for wider use.

It is safe to say that in the future the strongest collections of books, periodicals, and manuscripts relating to a given denomination will in most instances be under the control of the denominational historical societies. Though many churches have had an official historian or archivist for many years the main development of efficient archives and historical societies has taken place within the past twenty or so years. Most of the larger denominations support several theological seminaries, usually distributed across the nation in conformity to the group's membership. The impossibility of each of these seminaries maintaining complete files of its church's periodicals (there are nearly 2,000 serial titles above the parish level known among the Disciples of Christ) is obvious; it is also apparent that most seminaries do not really need these materials to successfully perform their primary function of educating a working ministry for the sponsoring denomination. There will be a continuing need for basic denominational literature in all theological seminary libraries to support the teaching program of the institution; but the demand will be greatest for materials on the national level and next for the geographical or administrative area most directly related to the school.

In the future seminaries will not collect less denominational material, they will acquire more; there will be a growing insistence, however, that the development be less general and more particular. The collections will be better but they will cover a more restricted area with reliance upon the historical society to take the responsibility for the widest coverage. In the immediate future this will be true only for those denominations with efficient historical societies and which have a number of theological seminaries and colleges distributed widely across the nation. Smaller groups with only one or two colleges or seminaries will probably recapitulate the development of the currently strong denominations. It is unfortunate that the newer and smaller groups having fewer and less well organized libraries are doing a poor job of preserving the materials of their formative years. It is likely that the scholar would encounter more difficulty in locating basic materials on present day pentecostalism than he would in securing those of eighteenth century Lutheranism.

The only solution which this writer sees to the problem of preserving the literature of the smaller charismatic denominations is for stronger seminary libraries to attempt to collect the publications of

Denominational Collections in Theological Libraries

the small sects in their area. This is made difficult by the fact that the smaller groups are often antagonistic to the established seminaries and look upon them as "seedbeds of infidelity."

There are problems closer to the seminary librarian than this unfortunately. In most instances he is faced with the problem of securing the new publications of his own group. Mission boards, administrative agencies, commissions, in fact nearly all of the administrative agencies of the average denomination are geared to work with all of the arms of the church except the library of the theological seminary. The librarian constantly is faced with requests for material which has been widely announced throughout the church but of which he is unaware. When he tries to order the fugitive item he has in hand an impossible bibliographical description and his letter passes from desk to desk through either the church's headquarters or the publishing house and two weeks or more pass before the item can be identified—usually there are three or four problems connected with the title, the form of entry, and the issuing body—then he is told: "We didn't think that the library would be interested in this."

Much, then, needs to be done among many denominations in getting administrative officers to realize that libraries want not only the products of the presses of a hundred years ago, but of today too. However, the seminary librarian cannot afford to be inundated with the output of all of the agencies of the large denomination. The problem is related to the problem of government documents in the medium-sized public or college library, for some of the items are indispensable and some are useless. Only a strong denominational historical society can give the theological seminary librarian the confidence that there will be copies of all items preserved and relieve him of the worry and feeling of guilt that accompanies this dilemma. Few, if any, denominations publish any sort of check list of their annual publications to guide the seminary librarian, and the provision of such lists must someday be the cooperative goal of denominational librarians.

Another problem that faces theological librarians is that of obtaining the non-book literature of the past. Almost every library of a deceased minister which the theological seminary receives duplicates that of the originator's contemporaries: there are the book club selections, the writings of the theological thought-moulders of his generation, the sermons of the stylist most revered during his period of maturity, and a few of the handbooks of the church which he found useful or necessary during his pastorate. Seldom, or almost never, are

there collections of periodicals for minor movements in the church, few pamphlets of a controversial nature, unless they reflect the personal prejudices of the collector, or any of those things which constantly elude our search. The books we get are the books which we have; the elusive tracts, pamphlets, and periodicals which we want seldom have been saved and almost never find their way into the second-hand market. The establishment of exchange centers and procedures, as among the librarians of the Southern Presbyterian Church or among the libraries of the A.T.L.A., is the most obvious solution to this problem.

More must be done by today's theological librarians in collecting current manuscripts from private archives. There must be more Drapers rise up among us who will search attics for treasures of the past and who will encourage the heroes of tomorrow to place their papers in our hands for preservation. The recent survey of theological librarians revealed that almost none of the libraries was actively pressing the search for nonbook literary materials. Only a few even reported that they would accept the manuscripts which fortuitously fell into their hands; many stated that they did not handle them in their libraries. Perhaps this is the task of the denominational historical society to a large extent, nevertheless the seminary should collect enough manuscript materials of relevance to his school to stimulate research among better students and to preserve them for posterity. Theological librarians are not doing all that they should do in this important area and there are as yet not enough aggressive historical societies in existence to assume the responsibilities. Unquestionably this is the weakest point of the net which we have spread. Education will help us overcome the handicap of the habit of scarcely collecting anything but bound books. This writer has gnashed his teeth many times, as have his colleagues, when he inquired of a donor "Were there no pamphlets, old periodicals, or papers, in the collection?" and received the answer "Yes, but we thought that you would not want them so we burned them when we cleaned out the attic." The pity is that in the past they were too often not wanted, and that they are wanted in only a few of our libraries today.

For them to be useful, denominational manuscript collections must be recorded in guides to manuscript collections, and as a rule those collections which do exist are not so listed. There is an insistent demand for a guide to denominational repositories in the tradition of W. H. Allison's *Inventory of Unpublished Materials for American*

Reli
toric
pap
for
hope
simi
C
are
ther
ing
prim
of th
with
deno
graph
prog
Serial
influe
to the
List
tional
To
which
serials
librari
as to
openin
of the
proach
The
tional
tion's
groups
outside
denomi
will co
as muc
especia
both pa
Secor

Denominational Collections in Theological Libraries

*Religious History in Protestant Church Archives and Other Repositories.*⁵ Fifty years have passed since this excellent survey was prepared and the time is ripe for its successor. If it is too much of a task for the United States and Canada as a whole, it is not too much to hope that the denominations will work toward the preparation of similar guides to their own storehouses.

Currently fewer than thirty Protestant theological seminary libraries are reporting to the National Union Catalog. It is tragically evident, therefore, that denominational theological libraries are not maintaining adequate bibliographical control over the literature which is of prime importance to them. If individual institutions are in control of their literature they do not appear to be sharing their information with their colleagues. It is this writer's contention that, since strong denominational collections can only be built on a foundation of bibliographical knowledge, we hinder both our acquisitions and our research programs by not cooperating with the *National Union Catalog*, *New Serial Titles*, and the *Union List of Serials*. We also should use our influence to see that our publishing houses report their new books to the *Cumulative Book Index*, *Publishers' Weekly*, *Publishers' Trade List Annual*, and that they prepare catalogs of available denominational materials which can serve as check lists.

To this point we have been much concerned with factors and forces which influence the creation of a denominational collection of books, serials, and manuscripts. Though these are important, the theological librarian of experience often is asked for systematic practical advice as to how a collection of these materials can be created upon the opening of a new seminary, or upon the arising of a new awareness of the importance of such a collection. Some of these practical approaches will be treated in this final part of the paper.

The theological librarian who would build a collection of denominational materials must first master the broad outline of the denomination's history and be informed of its relations with other religious groups. He may be a birthright member of the church, or he may be an outsider; nevertheless the knowledge of the contents of the best general denominational history must be mastered thoroughly. Of course he will continue to learn as he works within the field, but he must know as much before he starts as he can. It will be to his advantage to be especially well informed on the personalities of the denomination both past and present.

Second, he must become bibliographically oriented to the denomina-

tion: he must know what published bibliographies are available, the history of publishing within the group, the printers of the official, the educational, the doctrinal, the serial, and the controversial materials in the past and at the present time. If there are rival or splinter groups he must have some knowledge of their bibliography, especially in areas of active controversy or shared history. He should also be aware of books of importance to his group published by trade publishers.

After mastering the bibliography he must begin to purchase the needed books which are in print and readily available on the market. In addition to a knowledge of the general book market he will need the general trade bibliographies, as well as the catalogs of the denominational publishing houses and booklists of administrative agencies. A grasp of the out-of-print market as it relates to the particular denomination must be accomplished as quickly as possible. There are the large, well-known second-hand dealers who frequently will obtain important denominational items, and there are many lesser known dealers who specialize, often only part-time, in the literature of some particular religious body. It may be difficult to learn about these specialized dealers from the obvious directories such as the yearbook published by *Antiquarian Bookman*, but they undoubtedly will exist and the librarian should ferret them out and cultivate them. Often these dealers are former ministers or teachers, sometimes they are editors or full-time teachers and preachers; in all instances, however, they will have a personal knowledge of sources of out-of-print material which are beyond the ken of the librarian. These men may in some cases be difficult to work with, but the attempt will be rewarding.

The librarian who would collect denominational materials will need to know, personally if possible, others who also are aggressively building up similar collections. The most important fellow-collectors will be the director of the denomination's historical society—if such exists—and other theological seminary librarians. If at all possible he should also become acquainted with the librarians of the church's colleges, universities, and chief administrative offices. The mutual interests which are shared generally will cement ties between institutions and open doors for gifts and exchanges. In many groups the librarians are arranging meetings in conjunction with denominational and theological library conventions. These meetings have been highly successful. The importance of a personal acquaintanceship with one's

Denominational Collections in Theological Libraries

colleagues cannot be over emphasized. Friendships with librarians in undergraduate colleges and seminaries outside of one's own denomination also can be extremely rewarding. Institutions among this latter group often fall heir to materials which have little value to them, and which they will be happy to transfer to an interested depository, especially one where the librarian and his interests are known. The writer has secured a vast amount of denominational material in this way.

If it can be arranged so that the denominational librarian can meet the chief administrators of his communion he will facilitate the problem of acquiring the official publications of the church. He will also simplify the problem of building up back runs of administrative serials and similar works. A courteous, interested word to the director of a mailing department or records management center can pay rich dividends not obtainable elsewhere.

Exchange programs, whether created and maintained within denomination—as for example among the institutions of the Presbyterian Church in the United States—or by the A.T.L.A., should be entered into with enthusiasm. Files of denominational periodical literature probably can be secured better by exchange than by any other method, except possibly by purchase of microfilm.

If the collector has come this far he will be aware of any programs for microfilming which are being pursued by his denomination. If he is a neophyte developing a collection from the beginning he will probably be happy to purchase microfilm copies of papers, periodicals, and administrative records. If there are no programs within his denomination, the collection developer may wish to initiate such a program with the help of the editors and administrators of his group. Publishing houses and historical societies traditionally have shown a vital interest in microfilming.

Advertising in denominational and institutional periodicals has been a profitable way of developing denominational collections. Ads placed in alumni publications usually are fruitful for the seminary librarian of the institution; oft repeated announcements that the library is collecting the books, pamphlets, and periodical articles of alumni is one way that some of the most important collections have been nourished. Similar notices or news stories placed in the denominational weeklies or scholarly journals will be of value in the long run. It has been the experience of many librarians that such announcements pay off in the long run better than they do immediately; they serve pri-

marily to let serious collectors within the denomination know that the collector's institution is seriously interested in the material. The result often is acquisition through wills and bequests from families. Among the by-products of such advertising is duplicate material which can be exchanged either with other institutions or with dealers.

Not to be overlooked is the personal work of the librarian. If he can promote his cause by speaking to church groups or to scholars he can do much to advance his acquisition program. Among theological librarians there are a number of ordained ministers who speak or preach more or less regularly to churches in the geographical areas served by their schools. These librarians are in touch with many people who have attics and ancestors, and more than a few books and manuscripts of real value have come to their libraries through this route.

Building a denominational collection, then, is not so different from building any special collection of library materials. The librarian must know his subject, the bibliography of the subject, the sources of supply from whence he can reasonably expect to obtain both known and unknown works, he must cooperate with the bibliographers who seek to give him control of the material in which he is interested, and he must cooperate with his colleagues. If he can do these things, and can do them well, he not only will build up a valuable denominational collection, he will contribute to librarianship, scholarship, and churchmanship.

Appended to this paper is a list of the more active religious historical societies in the United States, together with their exact addresses, the titles of their periodical publications, and a few annotations.

Some of the Religious Historical Societies in the United States

Baptists

American Baptist Historical Society. 1100 South Goodman St., Rochester 20, N.Y.

Located on the campus of Colgate-Rochester Theological Seminary this society has an excellent library, is publishing the definitive *Baptist Bibliography*, and publishes *Foundations: a Baptist Journal of History and Theology*.

Historical Commission of the Southern Baptist Convention. 127 Ninth Ave., North, Nashville 3, Tenn.

The Commission is very aggressively building a magnificent collection of microfilms, and publishes *The Historical Commission Newsletter*.

Denominational Collections in Theological Libraries

Church of God, Anderson, Ind.

Though this denomination as yet does not have an official historical society the Warner Collection in Anderson College Library, Anderson, Ind., is probably the strongest collection of materials on the group; it may well become the nucleus for an historical society.

Church of Jesus Christ of Latter-Day Saints

There are two divisions of this church's archives: The Church Historian's Office and Library, and The Genealogical Society, both are located in Salt Lake City, Utah.

Together these depositories are probably the largest, best operated and supported center for the study of any single American religious body.

Congregationalists

American Congregational Association. 14 Beacon St., Boston 8, Mass.

This Association operates the Congregational Library at the same address, and publishes an interesting *Bulletin*.

Disciples of Christ

Disciples of Christ Historical Society. 1101 19th Ave., South, Nashville 12, Tenn.

Library and museum. Official archives for the International Convention of Christian Churches (Disciples of Christ), maintains a growing library and museum; publishes *Discipliana*, a bi-monthly periodical.

Evangelical and Reformed Church

Historical Society of the Evangelical and Reformed Church. Lancaster, Pa.

Located in the midst of the two main educational institutions of the German Reformed Church, Franklin and Marshall College and Lancaster Theological Seminary, this society has the archives of that group.

Evangelical Covenant Church of America

Covenant Historical Library. Foster and Kedzie Ave., Chicago 25, Ill.

Located on the campus of the college and seminary for this denomination the historical library is the official depository for all documents published on all levels by this group. Its library is strong in Swedish materials as well as Americana.

Evangelical United Brethren

The Historical Society of the Evangelical United Brethren Church. 1810 Harvard Blvd., Dayton 6, Ohio.

ROSCOE M. PIERSON

The Society occupies the fourth floor of the library of the United Theological Seminary. It is the official depository for the denomination, and publishes a mimeographed *Bulletin*.

Friends

The Friends Historical Association. Friends Historical Library, Swarthmore College, Swarthmore, Pa.

A library of more than 25,000 volumes of books and manuscripts "illuminating the history of the Society of Friends and of the Peace Movement." The *Bulletin* of the Friends Historical Association is a noteworthy example of denominational publishing.

More than 15,000 volumes are in the Quaker Collection at Haverford College, Pa.

Jews

American Jewish Archives, Cincinnati 20, Ohio.

Located on the campus of the Hebrew Union College-Jewish Institute of Religion this group is building a strong library on American Judaism. Its publication is *American Jewish Archives*.

American Jewish Historical Society. 3080 Broadway, New York 27, N.Y.

This society shares the campus of the Jewish Theological Seminary of America.

Lutherans

Augustana Evangelical Lutheran Church.
Augustana Historical Society. Rock Island, Ill.

The main collection of materials of this Swedish Lutheran group are in the library of Augustana College, Rock Island, Ill. The Society publishes a series of historical monographs entitled *Augustana Historical Society Publications*.

Lutheran Church—Missouri Synod.
Concordia Historical Institute. 801 De Mun Ave., Saint Louis 5, Mo.

Located on the campus of Concordia Theological Seminary this Institute is the official archives of its denomination. It publishes *Concordia Historical Institute Quarterly*.

United Lutheran Church.
Lutheran Historical Society. Theological Seminary, Gettysburg, Pa.

Since 1952 this society has been "dormant" yet its collection, administered by the Theological Seminary Library is one of the major sources for historical information on American Lutheranism.

Denominational Collections in Theological Libraries

Mennonites

Mennonite Historical Society. Goshen College, Goshen, Indiana.

The Mennonite Historical Library at Goshen College is perhaps the largest collection of American Mennonite literature. Other significant collections are listed in H. S. Bender's *Two Centuries of American Mennonite Literature, a Bibliography of Mennonitica Americana, 1727-1928* (Goshen, Ind. Mennonite Historical Society, 1929). *The Mennonite Quarterly Review* might well serve as the model for any denominational historical journal.

Methodist Church

The Methodists have a plurality of historical societies, most of them affiliated with the Association of Methodist Historical Societies (U.S.A.), Lake Junaluska, N.C. Together with the World Methodist Council the Association publishes the informative periodical *World Parish*, in most issues of which there is a "Directory of Historical Societies."

In addition to strong collections in most of the church's seminaries there are important holdings of historical materials at the Methodist Publishing House Library, Nashville, Tenn.

Moravians

The Moravian Historical Society, Inc., Nazareth, Pa.

The library contains the basic literature of the group as well as a manuscript collection and museum. The *Transactions* of the Society contain valuable historical articles and are published annually.

Presbyterians

Presbyterian Church in the United States.

Historical Foundation of the Presbyterian and Reformed Churches, Montreat, N.C.
Excellent library and manuscript collection. Publishes *Historical Foundation News*.

United Presbyterian Church in the U.S.A.

Presbyterian Historical Society. 520 Witherspoon Bldg., Philadelphia 7, Pa.
The Department of History of the General Assembly of the United Presbyterian Church in the U.S.A.

Maintains a fine library and manuscript collection. Publishes *Journal of the Presbyterian Historical Society*.

Protestant Episcopal Church

Church Historical Society. 606 Rathervue Place, Austin 5, Texas.

The Church Historical Society is housed in the Episcopal Theological Seminary of the Southwest. It publishes two periodicals: *The Historical Magazine of the Protestant Episcopal Church*, and *The Historiographer*.

ROSCOE M. PIERSON

Reformed Church in America

There is no official historical society, however the official archives of the Church are preserved in the Gardner A. Sage Library, New Brunswick, N.J. This library has the most complete collection of Dutch Reformed materials.

Roman Catholic Church

American Catholic Historical Association. Catholic University of America, Washington 17, D.C.

This is an association of Roman Catholic historians and not an historical society in the sense of those of Protestant churches. The association publishes *The Catholic Historical Review*, a most excellent journal. Many of the religious orders of this group sponsor special historical societies.

Schwenkfelder Church

The Schwenkfelder Library. Pennsburg, Pa.

The periodical *Schwenkfeldiana*, published by the Schwenkfelder Church, Norristown, Pa., has been suspended temporarily since 1955. The library is a depository for the history, culture, and genealogy of the peoples related to the German immigrants who constitute the group.

Unitarians

The Unitarian Library of the Americana Unitarian Association. 25 Beacon Street, Boston 8, Mass., is the official depository for the Unitarians. Important collections are at Harvard University, Cambridge, Mass., and Meadville Theological Seminary, Chicago, Ill.

References

1. Sweet, W. W.: Church Archives in the United States. *Church History*, 8:43-53, March 1939.
2. National Council of the Churches of Christ in the U.S.A.: *Yearbook of American Churches*. New York, The Council, 1959, pp. 293-294.
3. American Association for State and Local History. Church Archives and History. *Bulletin of the American Association for State and Local History*. 1:257-304, April 1946.
4. Pierson, R. M.: A Preliminary Survey of Some of the Existing Patterns of Intra-denominational Library Cooperation. In: American Theological Library Association. *Summary of Proceedings*, Thirteenth Annual Conference, June 16-19, 1959, pp. 139-146.
5. Allison, W. H.: *Inventory of Unpublished Materials for American Religious History in Protestant Church Archives and Other Repositories*. Washington, Carnegie Institution of Washington, 1910.

Periodical Literature of Theological Libraries

JULES L. MOREAU

FROM THE VIEWPOINT of modern theological study, it is the periodical which serves as a kind of weather vane indicating shifts and trends within the disciplines that comprise the field of theological study. Many of our most outstanding theologians contribute to the widest variety of journals, many of which are far from theological in their main content. Publication of the collected essays written by various well known theologians testifies to this tendency. A collection of P. J. Tillich's articles recently published contains an essay that appeared in *The Journal of the History of Ideas*.¹ Several of the papers by Reinhold Niebuhr collected in *Pious and Secular America* appeared in such diverse sources as the *Atlantic Monthly*, *Confluence*, *The Reporter*, and the *Yale Review*.² A similar though distinct trend is illustrated by the publication of *Papers from the Eranos Yearbooks*,³ selecting and translating communications shared at those unique conferences held annually since 1933 at the home of Frau Olga Froebe-Kaptein near Ascona, Switzerland. Tracing the names of several outstanding theologians through the *International Index* would reveal the breadth of the community addressed by these men. Similarly, to trace through the same index the subject headings relevant to theology would disclose how significant are the communications from disciplines not usually thought of in direct connection with theology. This state of affairs only serves to underscore the necessity for a theological library to represent in its periodical holdings as many facets and dimensions of the interdisciplinary conversation as its budget will permit.

An optimum acquisition policy for periodicals in a theological library is a product of several distinct but related factors. A theological seminary whose curriculum consists of a large number of rigidly required courses taught in dogmatic manner as reflected in the narrow scope of reading required in a few relatively elementary

Mr. Moreau is librarian, Seabury-Western Theological Seminary, Evanston, Illinois.

textbooks will have little need or use for an extensive collection of periodicals. On the other hand, a theological school whose curriculum and teaching stance are responsive to the best insights of general education theory will want maximum coverage in periodicals not only in the immediate areas traditionally connected with theological study but also in those areas contiguous to and in communication with theology. Financial limitations as well as those imposed by available storage space will tend to scale down the wants of such a school to a program of acquisition steering somewhere between the Scylla of blind unconcern and the Charybdis of profligate spending. The ideal program of periodical acquisition conceives of this literature as a series of concentric circles, the indispensable materials occupying the inner circles and the valuable but less requisite materials lying in the outer circles varying in distance from the center in inverse ratio to their indispensability.

On such a model the very inmost circle would encompass the bibliographic aids to periodical literature rather than the literature itself. In the library of a small theological school removed from the immediate vicinity of a university library, it is vital that comprehensive indexing of periodicals be available to the patron. If the caliber of education envisioned by such a school is to be alert to the live concern for issues prevalent in current theological thought, faculty members and students both must have access to the indexing services provided by such publications as the *International Index* (H. W. Wilson Co.), the American Theological Library Association's *Index to Religious Periodical Literature* (Published at the Princeton Theological Seminary, Princeton, N.J.), the *Catholic Periodical Index* (Catholic Library Association), and, if interest and scope demand, the *Christian Periodical Index* (Buffalo, Christian Librarians' Fellowship, 1958-). Alongside these aids and hardly less valuable are the *Union List of Serials* and *New Serial Titles*. While indexes offer a perspective of what is being written in periodicals, the latter indicate where the actual periodicals can be located. By proper use of Interlibrary Loan Service, the small theological library can acquire for limited use the periodicals necessary for broad inquiry without incurring the expense of subscribing to periodicals only infrequently consulted. In the case of a library located near a university complex, access to these and other more extensive bibliographic aids may relieve the burden of expense in acquiring them and free such money for concentration upon strictly theological materials thus enhancing the total value of the entire

Periodical Literature of Theological Libraries

complex. In this regard, however, proximity is not to be confused with access.

Of a similar nature to the index is the periodical which abstracts the literature of journals relevant to a given field of inquiry. In this category we should cite *New Testament Abstracts* (Weston Mass., Weston College, 1956-) and the younger *Religious and Theological Abstracts* (Youngstown, O., Theological Publications, Inc., 1958-). The outstanding example of this type of resource is *International Review of Biblical Studies* (Düsseldorf, Patmos-Verlag, 1952-). This publication appears biennially, covers about 380 journals and more than fifty monograph series and similar publications, and averages about six dollars a year. Although restricted to the biblical field and its near environs, it covers this wide range of journals through the collaboration of some fifty abstractors, mostly German professors, whose work is coordinated by an editor and two assistants. Because it does not attempt anything so complete as *Internationale Bibliographie der Zeitschriftenliteratur* (Osnabrück, F. Dietrich, 1861-; reprinting by Kraus, New York, 1960-), it may have a lesson to teach American indexers in this field. Having left the job of indexing to those more qualified to do so, the *International Review of Biblical Studies* draws upon professors and students in the field to abstract the material and then arranges it under convenient subject headings coinciding with the subdivisions of the discipline familiar to those who want access to the literature; a sufficiently large number of cross-references point up the articles that may properly fall into more than one category. This approach is the one employed in a somewhat modified form by *Religious and Theological Abstracts*, although on a much wider front.

Very close to the center lies a circle marked bibliography, and it comprises those serial publications that scan and sift the material of given disciplines to be found in books, monographs, and periodicals. Of a somewhat general nature ranging widely across the entire theological spectrum are three German journals. *Theologische Literaturzeitung* (Berlin, Evangelische Verlagsanstalt; originally published at Leipzig, J. C. Hinrichs, 1876-) is a monthly consisting of two or three relatively long review articles, a goodly number of shorter book reviews arranged in sections corresponding roughly to Protestant theological encyclopaedia, notices of periodical articles on these same subjects, an occasional summary of the contents of a Russian or other Slavic theological journal, and miscellany. As a sort of companion to

it is the Roman Catholic *Theologische Revue* (Munster i.W., Aschendorff, 1905-) made up predominantly of book reviews from the entire area of Catholic theology together with a lucidly arranged bibliography summarizing the contents of each book cited. *Theologische Rundschau* (Tübingen, J. C. B. Mohr, 1898-1917; Neue Folge, 1929-) is made up of comprehensive articles done by masters in each field chronicling the progress of research in a particular discipline or with reference to a specific problem (*Forschungsberichte*). The significance of this journal is emphasized by the fact that working scholars survey the literature of the subject or problem over a wide variety of media and an equally wide spread of languages.

Within special subject areas, attention may be directed to the annual *Elenchus Bibliographicus Biblicus* published as a regular supplement to *Biblica* (Rome Pontifical Biblical Institute, 1920-). The periodical literature on the Qumrân discoveries has appeared in so many different journals and in so many media that a bibliography has become a *sine qua non*; *Revue de Qumrân* (Paris, Letouzey et Ané, 1958-) provides a central outlet for articles and reviews on this specialized subject, but its most significant contribution is a bibliography of the material published on Qumrân running to more than thirty pages an issue. Renewed interest in the Reformation from a historical rather than a purely polemical viewpoint has produced so much literature in the past two decades that a new *Bibliographie de la Réforme: 1450-1648* (Leiden, E. J. Brill, 1958-) has begun to appear gathering and classifying the books, monographs, and articles that have been published since 1940. The burgeoning literature on the historical and phenomenological study of religion has also called forth the *International Bibliography of the History of Religions* (Brill, 1954-) which reports upon the literature since 1952. In themselves, these bibliographies open up a way toward more than two hundred periodicals ranging from specifically theological journals through anthropological and antiquarian publications.

Similar in format to *Theologische Literaturzeitung* is the younger *Orientalistische Literaturzeitung* (Berlin, Akademie-Verlag; Leipzig, J. C. Hinrichs, 1898-) now in its fifty-fifth year; as a resource for fields contiguous to Old Testament study and for the history of ancient oriental religion and culture it falls within the purview of theological literature. Of particular interest because of its being edited in Israel is *Kirjath Sepher* (Jerusalem, Magnes Press, Hebrew University, 1924-), a quarterly bibliography published for the Jewish

Periodical Literature of Theological Libraries

National and University Library. Although it is mainly in modern Hebrew, it provides essential bibliographic data on materials that are all but completely out of the reach of even the most competent Christian scholars. Far less pretentious, but for that reason probably more useful to American teachers and students is *Hebrew Abstracts* (New York, National Association of Professors of Hebrew, 1954-) which summarizes in English the most significant literature on Hebraica appearing in the Hebrew tongue.

Another important bibliography just beginning to appear is *Bibliographia Patristica* (Berlin, W. de Gruyter, 1959-), the first number of which gathers together by title all the studies on patristics published during the year 1956. As we learn to use this bibliography, we shall better be able to pick our way through the spate of monographs and periodical articles dealing with one aspect or another of the early church.

None but the most complete theological libraries will even consider subscribing to all or most of the publications just described. Nevertheless, these serials represent fairly the bibliographic tools available for the study of theology and the numerous fields bordering thereon.

The typical journal of the sort comprising nearly 70 per cent of the periodical collection of a theological library will consist of a few fairly long papers, running sometimes to fifty or more pages, a number of shorter studies or extended notes, and a bibliographic section. Not infrequently, because of the extensive reach of *Theologische Revue* and *Theologische Literaturzeitung*, German journals will omit the the bibliographic department unless there is a specific reason for including it; on the other hand, certain of these journals include not only critical reviews of books but also a gleanings from various other journals of articles pertaining to the discipline that forms the main focus of the journal concerned. In certain cases, especially for periodicals in Slavic languages or other little used languages of scholarly communication, this journal survey (*Zeitschriftenschau*) can be extremely valuable.

The bulk of serious theological journals now being published owe their origin to the desire of divinity professors and other scholars to communicate with one another and with students of theology sharing the results of their problematic studies and submitting these results to the judgment of their scattered colleagues. A not inconsiderable number of the journals are the organs of professional societies of scholars engaged in the study of one of the theological disciplines. A

hundred or so years ago, these disciplines could be named easily and their boundaries from one another described quite adequately. The last century has witnessed a lively debate as to how the theological field should be organized for study and teaching. Consequently, the hard and fast lines once discernible in theological study have been blurred, and one result of this blurring has been the appearance of many journals which are hard to classify as to subject matter. Roman Catholic theologians tend to preserve a division and organization of the field which stems from late medieval times, but Protestant thought on this question has fluctuated between the classical quadrivium (Bible, history, theology, and practicalia) and the more modern trivium (historical, interpretative, and applied fields).⁴ As new journals have appeared, replaced older ones, or consolidated the concerns of formerly distinct disciplines, it has become necessary to understand which of the three conceptions of theological encyclopaedia (one Roman and two Protestant) has been responsible for the new thrust represented by a journal at any given point. The Protestant trivium has been responsible to a marked degree for extending the boundaries of theological concern beyond its former confines; concomitantly, although probably without direct causal connection, Roman Catholic journals have begun to venture into the region where theology meets culture.

Because it provides a convenient framework, we shall employ the Protestant trivium as a scheme for surveying the major journals of the theological thinking.

1. The historical area: Comprises biblical studies and church history. Within the compass of the former it is proper to include the languages of the Bible as well as those needed to understand the context out of which the Bible arose and the versions into which it was rendered. A basic journal to be noted in this regard is the *Journal of Biblical Literature* (Philadelphia, Society of Biblical Literature and Exegesis, 1881-); right behind this are to be mentioned the *Jewish Quarterly Review* (Philadelphia, Dropsie College, 1910-) and the *Catholic Biblical Quarterly* (Washington, Catholic Biblical Association, 1939-) and the *Journal of Bible and Religion* (Boston, National Association of Biblical Instructors, 1933-). For an adequate introduction to the antiquities of the biblical world as well as of the Classical and Hellenistic periods, we note the *Bulletin of the John Rylands Library* (Manchester, University Press, 1903-), the *Journal of Near Eastern Studies* (University of Chicago Press, 1942-; continues *American Journal of Semitic Languages and Literature*, 1895-1941; a continuation of

Periodical Literature of Theological Libraries

Hebraica, 1884-95), and *Journal of Semitic Studies* (Manchester University Press, 1956-); to these may be added the publications of the American Schools of Oriental Research, several periodicals in English devoted to general archaeology, and such journals dealing with the archaeology of Palestine as *Israel Exploration Journal* (Jerusalem, Israel Exploration Society, 1950-), *Palestine Exploration Quarterly* (London, Palestine Exploration Fund, 1869-), or *'Atiqot* (Jerusalem, Ministry of Education and Culture, 1955-), the last being published in both English and Hebrew editions. From the English language journals we turn to foreign language and polyglot journals. As a sample we can point to *Revue Biblique* (Paris, Librairie Lecoffre, 1892-), a French language quarterly edited by the Dominicans at the Convent of St. Stephen in Jerusalem. Another excellent Roman Catholic organ is *Biblische Zeitschrift, Neue Folge* (Paderborn, Schöningh, 1957-) which continues the tradition of the well known and most complete *Biblische Zeitschrift* (Freiburg i.B., Herder, 1903-). From the Protestant viewpoint we should single out *Zeitschrift für die Alttestamentliche Wissenschaft* (Berlin, Töpelmann, 1881-) and *Zeitschrift für die Neutestamentliche Wissenschaft* (Töpelmann, 1900-); both of these journals are supplemented by *Beihefte*, the former by seventy-eight of them and the latter by more than twenty-five. More recently founded polyglot journals in this area include *Vetus Testamentum* (Leiden, E. J. Brill, 1951-), *New Testament Studies* (Cambridge University Press, 1954-), and *Novum Testamentum* (Brill, 1956-); we have already mentioned in this field *Revue de Qumrán*.

The discipline of church history actually includes biblical studies as a preliminary chapter, but for purposes of analysis we can separate it from biblical studies.⁶ Here we find journals devoted to the whole field of church history as well as those dealing with particular periods or special traditions. (This area is discussed more fully by R. M. Pierson in the preceding chapter of this issue of *Library Trends*.) In this connection, it should also be noted that ecclesiastical historians are frequent contributors to general historical periodicals on the ground that church history is but a facet of the total picture of any period. Among the more general periodicals in this field, three in English are of superior quality: *The Catholic Historical Review* (Washington, Catholic University of America Press, 1915-), *Church History* (American Society of Church History, 1932-), and *Journal of Ecclesiastical History* (London, Faber and Faber, 1950-). From the numerous journals whose focus is on ancient church history we can select as

exemplary *Vigiliae Christianae* (Amsterdam, North Holland Publishing Co., 1947-), or a leader in Roman Catholic scholarship, *Römische Quartalschrift für christliche Altertumskunde und Kirchengeschichte* (Freiburg i.B., Herder, 1907-); of more recent foundation but equally thorough is a Roman Catholic annual, *Jahrbuch für Antike und Christentum* (Münster, Aschendorff, 1958-), which not only contains significant studies in its field but also supplements articles that have already appeared in *Reallexikon für Antike und Christentum* (Stuttgart, Heerseemann, 1950-).

Medieval history is amply covered by such outstanding Roman Catholic journals as *Recherches de Théologie ancienne et médiévale* (Louvain, Abbaye de Mont César, 1929-) and the exceptionally comprehensive *Revue d'Histoire ecclésiastique* (Louvain, Bibliothèque de l'Université, 1900) whose bibliographies are peerless for any aspect of the subject. For the Reformation it is natural to turn to the Protestant *Archiv für Reformationsgeschichte* (Gütersloh, G. Mohn, 1903) whose articles are competently done and whose periodical surveys make it doubly valuable.⁶ As an indication of the high quality of scholarship we note these journals, but they are only representative.

The history of Eastern Orthodoxy has come in for considerable attention recently as would be concluded from a perusal of *Ostkirchlichen Studien* (Würzburg, Augustinus-Verlag, 1952) which explores problems of the history and praxis of this province of the church. *L'Orient Syrien* (93, Avenue Paul-Doumer, Paris XVI^e, 1956-) is a joint venture of Roman Catholics and Syrian Orthodox; by publishing monographs, textual studies, and bibliography of communions using Syriac in their liturgy, this journal opens an important area to the study of historians.

2. From the historical field we move to the interpretative wherein should be classified those journals concerned narrowly or broadly with systematic theology, apologetics, or the study of religion as a phenomenon of culture. Because interpretation precedes application but is fruitless unless it yields application, many of the journals listed herein could equally well be put in the following category.

More than thirty current English and American periodicals alone could properly be called journals of systematic theology and apologetics. At the relatively popular level one could single out *The Christian Century* (Chicago, Christian Century Foundation, 1884-), a weekly commentary on the stance of Christian faith toward the American scene; from a conservative viewpoint a similar task is per-

Periodical Literature of Theological Libraries

formed by *Christianity Today* (Washington, 1956-). At a more academic level we may point to *Religion in Life* (Nashville, Abingdon Press, 1932-), or that peculiar product of American participation in World War II, *Christianity and Crisis* (New York, 1941-); German Roman Catholicism surveys the Christian impact on social and political structures in *Ordo Socialis* (Münster, Regensburg, 1953-). On the frankly academic level are *Theological Studies* (Baltimore, 1940-), a Roman Catholic quarterly of broad range and high standard, *Journal of Religion* (University of Chicago Press, 1921-), continuing the wide concern of the *American Journal of Theology* (University of Chicago Press, 1897-1920), *Canadian Journal of Theology* (University of Toronto Press, 1955-), *Downside Review* (Bath, Eng.: Downside Abbey, 1883-) edited by British Benedictines, *Scottish Journal of Theology* (Edinburgh, Oliver & Boyd, 1948) viewing the theological spectrum from the Reformed perspective, *Kerygma und Dogma* (Göttingen, Vandenhoeck & Ruprecht, 1955-) doing the same from the evangelical tradition, *Revue de Théologie et de Philosophie* (Lausanne, Académie ancienne, 1868-) reflecting Swiss and French Reformed traditions, and *Scholastik* (München, Berchmans Colleg, 1926-), the leading German representative of scholastic theology.

Somewhat unique in character is *The Christian Scholar* (New York, 1918-), formerly *Christian Education*, which represents in depth the Christian encounter with higher education. In a class quite by itself, *Journal of Theological Studies* (Oxford, Clarendon Press, 1900) testifies to the catholicity of interest so characteristic of Anglican scholarship in England.

Ever since the nineteenth century, the scientific study of religion has been an independent inquiry and a heavy contributor to missionary theory. In this category we might simply list *Muslim World* (Hartford Seminary Foundation, 1911-), the Roman Catholic *Zeitschrift für Missionswissenschaft und Religionswissenschaft* (Münster, Aschendorff, 1917-), *Der Islam* (Berlin, de Gruyter, 1925-), *Archives de Sociologie des Religions* (Paris, Centre de Recherche scientifique, 1956-), and that organ which has done so much to anchor the study of religion deeply in the humanities, *Zeitschrift für Religions-und Geistesgeschichte* (Leiden, E. J. Brill, 1949-). Belonging here, but also having much affinity with the journals just previously mentioned is *Zeitschrift für Theologie und Kirche* (Tübingen, J. C. B. Mohr, 1891-).

Discussions looking to church unity comprise a large segment of the literature we would describe. *The Ecumenical Review* (World Council

of Churches, 1948-) is an official journal of communication, but on a less formal basis is *Cross Currents* (New York, 1950). Responsible Roman Catholic discussion comes from two significant journals: *Irénikon* (Chevetogne, Belgique, Prieuré, 1926-) carries articles, documents, chronicles, and an extensive bibliography, while of more recent origin is *Istina* (Boulogne-sur-Seine, Centre d'Etudes "Istina," 1954-) deeply interested in Eastern Orthodoxy.

3. We pass to the applied field while granting how cursory has been our review of the interpretative. Church administration and related disciplines are covered by a number of technical and popular magazines, while pastoralia or *Seelsorge* embraces a diverse collection of disciplines arising from serious concern on the part of the church to adapt and employ secular techniques and insights. Christian education has developed a responsible literature as *Lumen Vitae* (Westminster, Md., Newman, 1935; American agent) can demonstrate. In *Religious Education* (Religious Education Association, 1906-) Protestant, Catholic, and Jew meet in common effort to relate religion and education. Preaching is fed by all of the journals listed under the interpretative category, while the peculiar concerns of asceticism and mysticism are amply treated in the Jesuit *Geist und Leben* (Würzburg, Echter, 1927-); other special pursuits have produced journals equally competent.

Perhaps the most arresting development in modern Christianity is the Liturgical Movement; in Protestant, Reformed, and Catholic circles this area has gathered together the results of the biblical revival and the theological renaissance and brought them into focus in the worship of the church. It would require a separate essay at least as long as the present one to discuss this literature even superficially. Fortunately a bibliography of some forty periodicals together with a large selection of books dealing with this subject has been compiled within the past six months, and the reader is referred to it.⁷ To this bibliography must be added *Verbum Caro* (Neuchâtel, Delachaux et Niestlé, 1947-) edited by the brothers of Taizé, a French Reformed common life movement centering in the vicinity of old Cluny.

As the various religious bodies work out their faith affirmations in the context of modern life, the journals cited in the previous section and in this one show how the depth of commitment raises problems not only of interpretation but of application as well. Very few theological journals fail to express concern for the anxieties of this

Periodical Literature of Theological Libraries

age, and most of them are responsive to those problems which exercise responsible observers whatever their commitment.

The gathering and selecting of representative titles for this essay has presented numerous problems, but this is really only the leading edge of a much deeper question. The proliferation of journals, the inclusive view taken by many of them, and the difficulty of assessing the relative permanence of their contents all help to make the task of retrieval almost impossible. We have already discussed indexes, bibliographies, and abstracting services, but from the viewpoint of the scholar engaged in active research the constantly increasing flow of printed matter from periodical presses only increases the burden of his responsibility which is already too heavy to bear because of the quantity and variety of books already in print and in printing. The tension between summarizing what has already been done and producing new ideas and approaches is no less real for the scholar in theology than for his counterpart in the humanities or in the sciences.

Along with developing the peaceful use of atomic energy, we must also find ways of applying our vast technical knowledge in electronics and cybernetics to the task of information retrieval in the humanities which will, of course, include the field whose literature we have been discussing. A concordance of the Revised Standard Version Bible was recently prepared with the aid of Remington Rand's Univac I.⁸ On the admission of the editors, the concordance could be exhaustive but not analytic because of the limitations of indexing by computer. It has been alleged that such a use of Univac I was uneconomic, yet we now have a concordance which might have taken many years to produce far less accurately. Computer specialists and others involved in electronic processing of data can help us discover what is the most efficient method of processing the data of theological periodicals while preserving us from grossly uneconomic use of certain types of machines. Surely not all of the problems involved in missile production that were fed into Univac taxed the full capacities of the machine; as mathematicians gained experience in handling such problems, they downgraded them to simpler machines.

The supreme obstacle in any project of electronic processing of data for information retrieval is financial; but this is also the case even for the simplest card file of typed and classified references. When we understand the value of our periodical literature, it is quite possible

that we shall be able to convince those responsible for assigning foundation funds of the value of this literature. Before the question of the feasibility of electronic retrieval can be argued, however, a comprehensive program for processing it must be worked out jointly by scholars capable of evaluating the material and computer experts thoroughly aware of the capabilities and limitations of the various possible methods. Consultation with other similarly constituted groups who have already made a start in this sort of indexing would result in consolidation of techniques acquired and the elimination of more obvious difficulties encountered in the early stages of the development of such a program. It would be foolhardy to ignore the question of the adaptability of certain devices to this sort of problem, but pilot operations would benefit us both in regard to acquisition of techniques and in greater accessibility of small segments of a body of literature which is growing in size and significance but which almost defies reduction to some manageable form for retrieval. The importance of the material seems to demand the development of a team of specialists who can make it more readily available to the scholar who contributes to it.

References

1. Tillich, P. J.: *Theology of Culture*. Ed. by R. C. Kimball. New York, Oxford University Press, 1959, p. vii.
2. Niebuhr, Reinhold: *Pious and Secular America*. New York, Scribner, 1958, pp. vii f.
3. Campbell, Joseph, ed.: *Papers from the Eranos Yearbooks*. 3 vols. London, Routledge & Kegan Paul, 1954-57. (Vol. I, Spirit and Nature; Vol. II, The Mysteries; Vol. III, Man and Time.)
4. Blakemore, W. B.: The Nature and Structure of the Practical Field. *Journal of Religion*, 29:284-300, Oct. 1949.
5. Dugmore, C. W.: Introduction. *Journal of Ecclesiastical History*, 1:iii, Jan.-April 1950.
6. Franz, G.: *Zeitschriftenschau. Archiv für Reformationsgeschichte*, Vols. 43-49, 1952-58.
7. A Selected, Annotated Bibliography. *Liturgical Arts*, 28:53-62, Feb. 1960.
8. Ellison, J. W., ed.: *Nelson's Complete Concordance of the Revised Standard Version Bible*. New York, Thomas Nelson & Sons, 1957. Preface.

Collecting Theological Literature Through Microphotography

THE PLACE OF THE RARE BOOK in theological study rests firmly on the historical nature of the Christian faith. Two thousand years of Christian history have given birth to an enormous literature of biblical study, of theological speculation and controversy, of historic events and movements, and of liturgical development. This literature has been recorded on all mediums and at all levels of artistic competence. Indeed, Bibles and liturgical books have been favorite subjects for the finest efforts of book makers in all generations. Christian scholarship involves a never ending sifting, examination and study of this corpus of written and printed material, resulting in fresh insights, better understanding, and a more precise grasp of historic fact. The more important titles have been printed and reprinted in many editions. However, in relatively few cases has the examination of ancient or contemporary sources established "definitive texts" which preclude or minimize additional study of ancient manuscripts or of rare books in printed form. A vast body of minor literature, essential for the study of the great pivotal works in theology or of important historical events, remains relatively inaccessible in scattered rare book collections.

Seminary libraries in America, by and large, do not own important collections of rare materials, which would make possible first hand, detailed study in biblical origins, in patrology, in continental church history, in the continental reformation and counter-reformation, or in other important aspects of church history and church events. The two seminaries associated with Harvard and Yale are in a favored situation in this matter. The Union Theological Seminary in New York has the great McAlpin collection of English theology from 1501 to 1700, a well known and much used source for the history of Puritanism and English literature. This library also owns substantial resources in

LIBRARY TRENDS

other fields of Catholic and Protestant theology. The General Theological Seminary is attempting to build a basic research collection in the career of the Church of England in the sixteenth and seventeenth centuries, as well as later. Drew Theological Seminary, Madison, New Jersey, carries its rare book strength into the eighteenth century, with a very rich collection of the writings of John and Charles Wesley and of their followers and opponents both in England and in America, essential texts for the careful study of the Methodist movement. Princeton Theological Seminary has great holdings in the English Puritan movement from 1550 to 1700 and also owns the personal and extensive early American pamphlet collection of W. B. Sprague, sources for his nine volumes of the *Annals of the American Pulpit*. This is a very incomplete picture and oriented entirely in the East, but it suggests the limited areas of rare book strength in American seminary libraries. Perhaps it should also be noted that some of the writings discussed earlier in this issue by R. M. Pierson under denominational resources are rare books.

With very few exceptions, the great religious manuscripts and printed books, distinguished by artistic excellence, primary historical importance, or a scarcity and quality which give them great monetary value, are owned by the great research libraries and such institutions as the Pierpont Morgan Library, the Henry E. Huntington Library and the Walters Art Gallery. Seminary libraries have limited capacity to buy in the rare book field and can only order the more moderately priced items in antiquarian book catalogs. No such library is able to buy consistently, as a policy, the many really important theological documents, of genuine research and exhibition value, which are offered at auction at Sotheby's and elsewhere each season. This lack of appreciation by seminaries as institutions of a proper role as custodians of the Christian tradition in its written and printed form, when that form has become so important as to be very expensive, will remain a fact of the seminary library situation for a long time to come. The seminary librarian must view with an acute sense of failure the performance of his proper duty by secular institutions who value religious books for their artistic, bibliographic or literary properties rather than for their basic character as religious documents belonging correctly in an over-all religious context.

While seminary libraries can not own large collections of rare religious books, seminary faculty members and advanced students must study them. In this situation, seminaries have come to rely more

Collecting Theological Literature Through Microphotography

and more on microfilm for study and research. Two projects which will bring masses of such materials within the reach of seminary students are described in the following articles, the St. Louis University Vatican Library project and that of the Foundation for Reformation Research, Inc. Other similar projects might be described from this viewpoint. These two will, however, indicate the immense scope of this work and its great possibilities.

N. H. S.

Some Examples of Theological Materials Available on Microfilm

LOWRIE J. DALY

SOME KNOWLEDGE OF THE THEOLOGY and the theologians of certain periods of European civilization is a must for everyone who wishes to understand the periods fully. Certainly it is evident when the discussion hinges on things medieval, for theology entered into medieval civilization and culture to a greater degree perhaps than at any other period of European history. But what is sometimes not fully realized is that the medieval theologian was a great many more things than a theologian in the modern sense of the term. The universalistic approach of the medieval mind brought into the ken of the theologian many types of problems which in our modern more departmentalized mentality would not occur. A knowledge of medieval theological opinion, at least in some areas, is of prime necessity for those who wish to fully understand the culture, especially that of the High Middle Ages (1050-1300), and very helpful for the study of the later Middle Ages and the Renaissance. It would seem evident too that some knowledge of theology is essential to a full understanding of early modern history, fraught as it was with the breakup of Christendom, a breakup whose terms, at least for contemporaries, were far more theological than is sometimes realized.

"Since these things are so," it behooves the librarian to take stock of his shelves and see what resources are available for the study and evaluation of the theological writings of the periods mentioned. He will soon discover that much of the material has never been printed at all; and, of the volumes which have been printed, a great number have been out of print not merely for a decade or two but for some centuries! The remainder of this article will be occupied with some brief explanation of two collections of theological materials which can in large

The author is associate professor of history and director of microfilm projects, St. Louis University.

Some Examples of Theological Materials Available on Microfilm

measure change the scope and deepen the penetration of American research in many areas.

As an example of possibilities for research in a large and important group of manuscript collections, the writer has selected the Vatican collections available for consultation in their film copies at the Knights of Columbus Vatican Film Library at St. Louis University. The collection makes available to scholars some 11,000,000 manuscript pages containing hundreds of theological works. The project of filming these rare manuscripts has been described often enough,¹⁻⁵ but here it will be helpful to briefly note the type of indexes which the theological researcher will find available for use.

It should be noted at the outset that there is no single complete index to the Vatican collections, and the problem is further complicated by the fact that a given codex may contain a variety of materials. The word "codex" when referring to the Vatican collections always means a bound volume of manuscripts, even though this volume may contain one or two large handwritten books or several treatises. Again such a volume may contain a number of books or booklets related by subject content, as for example Codex Vaticanus latinus 10472, a collection of some thirteen seventeenth century manuscripts describing the physical features of the Vatican, or it may be a large collection of letters such as Vat. lat. 10007, which contains letters to John Maz-zuchelli and is but one of a large group of codices containing this person's correspondence. Sometimes, however, there is little relation among the items gathered into a single volume.

There are three main guides to the Vatican manuscript materials and our experience has indicated that the most accessible and comprehensive guide is the dictionary card catalog of some two hundred and forty thousand cards. This dictionary catalog was initiated at the suggestion of W. W. Bishop in 1928, and it was carried on with funds from the Carnegie Endowment for International Peace. Unfortunately the project had to be discontinued about 1938, leaving the catalog far from complete; however, the American researcher is so accustomed to card catalogs that this tool has been found to be the most available and the easiest to start with for the average scholar. There is a photo-static copy of this catalog available in the Vatican Film Library at St. Louis.

A second guide, which in some cases overlaps the card catalog and in others is the only complete information on certain manuscripts, is to be found in the group of official catalogs. These catalogs are con-

tained in bound volumes, each of which lists a certain number of manuscripts from a specific collection and describes them in great detail. It is true that at present these volumes index only a part of the entire Vatican holdings, but where the manuscript desired does have an official catalog index the scholar has at hand a great aid to his searches.

Finally, there is a very large percentage of the Vatican manuscripts for which the handwritten indexes are still the only guide. Although these handwritten inventories are not completely free from error, they are on the whole quite reliable and in many ways really monuments of erudition and excellent helps to the researcher.⁶ Thus practically every Vatican manuscript does have some type of index entry, either in the dictionary card catalogs, in the official printed catalogs, or in some one of the hundreds of volumes of handwritten indexes. The importance of these handwritten inventories can be gathered from the fact that this form is the only guide at present to the ten thousand codices of the Barberini latini collection.⁷ These handwritten guides have also been filmed and are available for consultation at St. Louis.

Keeping in mind the brief description given above of the index tools for the collections, let us briefly note some examples of research possibilities in theology. It should be noted that the Vatican collections contain materials in many different fields of study, e.g. philosophy, literature, medicine, law, history of the sciences etc., and that this article has in view only the theological areas.

The importance of the Vatican collections for intensive research in scholastic philosophy and theology is fairly well known. Since medieval scholars often treated these two disciplines in close connection, it is perhaps wiser in describing the resources of the collections not to separate too widely these sciences. It was general practice for the student studying for the A.B. in theology (or more accurately in their terms, for the bachelorship in theology) to lecture upon Peter Lombard's *Book of the Sentences*, and this type of commentary is a standard product of almost every theological writer down to early modern history if not later. Because the Lombard's work covered so much theology, these commentaries are a very fruitful source of theological opinion. Fortunately the Vatican collections possess a large number of such commentaries. In one of the core collections of the Vaticani latini (Vat. lat. 679-1134) there is to be found one of the richest gatherings of scholastic theological writings which has come down to us. A very large amount of this material has not been published or

Some Examples of Theological Materials Available on Microfilm

edited, let alone evaluated and integrated with the progress of theology during the later Middle Ages and Renaissance periods. Within this group of manuscripts there are not only important copies of the writings of such well known theologians as Thomas Aquinas, Duns Scotus, Bonaventure, Aegidius Romanus, Peter Olivi, but many others whose writings are not well known, as for example, Hervaeus Natalis, Johannes Dumbleton, Adam Wodeham, Thomas Waleys, Alanus de Insulis, Augustinus de Ancona, Henricus Kalteisen, etc. There is an excellent printed catalog for this section of the Vatican manuscripts,⁸ which offers the researcher much help in exploiting their rich contents.

As noted above, the greater number of Vatican codices have only handwritten indexes for their description. In these the researcher generally finds the author's name and the title of his more important works listed, although sometimes there will be little or nothing regarding the date or condition of the manuscript. Using the handwritten indexes as guides one notes that there are certain sections within the collections which are richer than others in theological materials. For example in Vat. lat. 9300-9400 we find a large group of liturgical writings, in Barberiniani latini 700-750 several scriptural commentaries and ascetical writings, in Barb. lat. 950-1000 theological textbooks and commentaries. In the codices Barb. lat. 1000-1150 there is to be found a considerable amount of theological writing dealing with the famous Jesuit-Dominican disputes *De Auxiliis*. These are but some samples of the professional theological materials, but there are, of course, many documents of a historical nature such as diaries, letters of popes, reports of diplomats, collections of sermons, which are important in the study of theological opinion.

As will have been noted from the examples given, the Vatican collections are by no means restricted to the medieval field. Indeed it is this writer's opinion that, if an over-all estimate were made, the majority of manuscript pages would be found to deal with materials from about the middle of the fifteenth to the early eighteenth century. Since so many manuscripts do lie within the centuries of early modern history, it is not surprising that thousands of manuscript pages deal with the theological questions of these centuries. There is a considerable number of books by Protestant authors; but, as is to be expected, the majority of the books and treatises are by Catholic scholars since the collections in general reflect the tastes and reading habits of old Catholic families in whose possession and use these handwritten books were originally.

As librarians well know there is a growing number of rare and printed books and periodicals now obtainable on microfilm, and certain agencies have issued guides to such materials.⁹ It is of great importance that the famous collection of Migne's *Patrologia* is now available on film for thus this treasure house of medieval culture can now be placed in many more libraries than was possible heretofore. One thing, however, is to be noted in regard to the *Patrologia*. Important as it is for the early portion of the Middle Ages, this huge collection does not include to any great extent books and treatises of the high or later Middle Ages. In this sense it would be comparable to a collection of American writings which would stop about 1830. The vast amount of medieval writing for the period 1200-1500 has no great single collection; hence it is necessary to film various important books singly or in related groups within this vast area.

For the past two years the St. Louis University Library has been sponsoring through its journal, *Manuscripta*, a project to film rare and out-of-print books necessary for research in the various fields of study. The plan followed has been a simple one. A group of printed books is selected within a given field of study, e.g. the history of science, the study of monasticism, vernacular literature, etc., the titles being listed in brief form with only the total number of pages given for each item. The number of a printed card is given after any title readily known to be covered by such a card prepared either by the Library of Congress (LC) or by the Vatican Library (Va). The list totals about 20,000 pages and the volumes are microfilmed two pages at a time and at a reduction making possible the filming of all the titles within about ten rolls (100 feet each) of 35 mm. microfilm. The list is mailed to about 350 libraries and research centers in the United States, and if a sufficient number of subscribers to the list can be obtained, the volumes are then filmed. It is to be noted that each list is a research aid in itself, and that subscribing to any single list in no way obliges to further subscription. The price is usually \$95.00 for each list and a terminal date is set generally about six weeks from date of announcement of a given list. If an order is received after the expiration date of a given list, the price is slightly higher and the time to process the copies somewhat longer. At present some twenty lists have been drawn up and sufficiently subscribed.

Of the lists thus far circulated, the ones referring directly to theology have been the following: 1 (Roman Bullarium); 2 (Liturgical History and related works); 5, 9, 19 (Philosophy and Theology

Some Examples of Theological Materials Available on Microfilm

of the Middle Ages and Renaissance); 8, 11, 14, and 18 (Church History, Monastic Orders, Lives of the Popes); 16 (Incunabula of Philosophy and Theology).

It is difficult in a brief space to give an adequate idea of the selections offered but some examples may help. For instance, in list 5 various writings of Alessandro Achillini, Aegidius Romanus, Pierre d'Ailly, John Baconthorp, Jean Buridan, Walter Burley, Guilielmus de Sancto Amore, John Major, Philipp Melanchthon, Domingo de Soto, Gaetano di Thiene, Marco Zimara, etc. were made available. List 16, which was made up entirely of incunabula, contained representative writings of such men as Donato Acciaiuoli, Augustinus de Ancona, Filippo de Barbieri, Thomas Bricot, Franciscus de Mayronis, Gentile da Foligno, Johannes Anglicus, Joannes Magister de Magistris, Johannes de Tambaco, Lambertus de Monte, William Ockham, Nicolaus de Orbellis, etc.

In general librarians and scholars have given considerable support to the project and have been high in praise of the selections offered. The number of subscribers to a single list has averaged between fifteen and forty, and the distribution has been nationwide with both university and seminary libraries participating in the theological lists. In effect this means that there are now many libraries where theological research can be conducted upon a scale not hitherto possible.

References

1. Neill, T. P.: An Adventure in Scholarship. *Books on Trial*, 15:299+, Mar. 1957.
2. Sherman, T. B.: The Vatican Film Library, *Saturday Review*, 40:12+ May 11, 1957.
3. Jones, J. V.: St. Louis University Libraries. *Catholic Library World*, 29:29-31+, Oct. 1957.
4. Daly, L. J.: The Vatican Library: Mirror of History. *Columbia*, 32:5+, July 1953.
5. Daly, L. J., and Vollmar, E. R.: The Knights of Columbus Vatican Microfilm Library at Saint Louis University. *Library Quarterly*, 28:165-171, July 1958.
6. Ermatinger, C. J.: Catalogues in the Knights of Columbus Vatican Film Library at Saint Louis University. *Manuscripta*, 1:5-21, Feb. 1957; 1:89-101, July 1957.
7. Vatican. Biblioteca Vaticana. *Codices Barberiniani Graeci*, Tomus I, *Codices 1-163*, recensuit Valentinus Capocci (Romae: Typis Vaticanis, 1958).
8. Vatican. Biblioteca Vaticana. *Codices Vaticani Latini*, Tomus II, *Codices 679-1134*, recensuit Augustus Pelzer (Romae: Typis Vaticanis, Pars Prior, 1931; Appendix [Index Nominum et Rerum Initia Operum], 1933).

LOWRIE J. DALY

9. *Microcard Bulletin*, Microcard Foundation, June 1948—; *Catalogue of Microfilms, Microcards*, I. R. Maxwell & Co. Ltd., London; *Readex Microprint Publications*, Readex Microprint Corporation; *What's Available on Microprint Cards*, Eastman Kodak Company; *Catalogue*, University Microfilms.

∞

Pr

bus
sch
inc
thr
as
a b
and
The
mat
ord
the
libr
usel
St.
peri
In
libr
Den
Lib
esta
bou
visit
Mus
T
to b
Ger
imp
wor
Mr. L
St. L

Preserving the Religious Treasures of Europe

ERNEST G. SCHWIEBERT

IN 1957 A PROJECT similar to the Knights of Columbus Vatican Film Library was launched by a group of Protestant scholars with the object of augmenting the St. Louis collection to include documents to be found in other libraries and private collections throughout Europe dealing with the same general period. Incorporated as the Foundation for Reformation Research, this group is guided by a board of directors composed of university professors, clergymen, and laymen representing some half dozen Protestant denominations. The Foundation undertook as its first step a determination of what materials were already available in the libraries of this country in order to avoid unnecessary and expensive duplication. Accordingly the years following its initial launching were occupied by surveying library collections in this country and microfilming items considered useful for the central collection which would also be established in St. Louis. This effort was delimited by the somewhat arbitrary time period of 1450 to, and including, 1600.

In 1959 a survey of European libraries was begun. All types of libraries, municipal, university, and private, were visited in Sweden, Denmark, Germany, Italy, Switzerland, France, and Great Britain. Librarians and private individuals were interviewed and contacts established from Uppsala to Florence, Geneva to Munich, and Strasbourg to Paris on the Continent. In the British Isles libraries were visited in London, Oxford, and Cambridge, in addition to the British Museum.

The review of the European libraries and their collections proved to be a most fascinating undertaking. The rich library holdings of Germany prior to World War II were well known to scholars, but the impact of the concentrated bombings was not so well known. The world-famous Preussische Staatsbibliothek of Berlin, comparable to Mr. Schwiebert is executive director, Foundation for Reformation Research, Inc., St. Louis.

our own Library of Congress, was, according to Josef Benzing, secluded in twenty-one locations, many of them in what is now the Russian Zone. The fate of these holdings is unknown to western scholars. No word of their whereabouts has filtered through the Iron Curtain. The sections of the Library removed to the Western Zone still remain in their new locations. The theological materials, and other fields totaling over one million volumes, are in the *Westdeutsche Bibliothek* in Marburg; Tuebingen houses the historical and philosophical works; and Goettingen has 6,000 incunabula.

Equally enlightening information was obtained in Scandinavia. In the Royal Library of Copenhagen are to be found more than just Danish sources. In the seventeenth and eighteenth centuries, monastic and princely libraries from Schleswig-Holstein were removed to Copenhagen and the libraries from the Lund area of southern Sweden were also moved there. In Sweden the three principal libraries are the Royal Library of Stockholm and those of the Universities of Lund and Uppsala. Isak Collijn in his *Sveriges Bibliografi intill år 1600* (Uppsala, 1934-38) has listed the principal rare sources of Sweden, 90 per cent of which are in Stockholm. Nor were recent wars the only scourge of library collections. Both Tilly and Gustavus Adolphus lifted whole libraries and transplanted them elsewhere. Uppsala University has entire libraries transported from northern Germany by Gustavus Adolphus as the spoils of war. Portions of the former Fulda Library and the Palatina Collection of Heidelberg were bestowed on the Vatican by Tilly. Napoleon likewise removed the Inquisition materials from Rome and quartered them in the Bibliothèque Nationale. Some of these were later returned to Rome, but a larger part became scattered, some in Brussels, and still more in Dublin, Ireland. Luigi Firpo of the University of Turin in Italy has a private collection of some 20,000 rare books in this field.

The Foundation plan for microfilming has both immediate and long-range projects. The work began in Europe in 1960 in the three libraries of Marburg: the Staatsbibliothek containing the records of Langgraf Phillip of Hesse, the Westdeutsche Bibliothek, and the Marburg University Library. At Aschaffenburg there are some 550 rare books in its original Luther collection which will be included among the early projects. Other promising areas to be pursued later are in Freiburg, Goettingen, Strasbourg, Basel, and Zuerich.

The long-range plans encompass the filming of the entire contributions to be found in Western Europe, a project which it is estimated

Preserving the Religious Treasures of Europe

may require as long as fifty years. Some idea of the magnitude of the undertaking may be gathered from a few statistics. Benzing, mentioned above, has collected titles of some 30,000 rare books in various locations which should be filmed. The Staatsarchiv of Marburg had an estimated one and one-half million pages of manuscript and documentary material, mostly unpublished. The Herzog August Bibliothek in Wolfenbuettel claims some 200,000 rare books from the Reformation Era, many of them extremely rare. German professors verified this claim and stated further that the materials acquired by the library from the former Helmstedt University have been untouched for three centuries.

In old Nürnberg are three libraries rich in Luther materials. The Stadtbibliothek contains the Strobel Collection, a gift from a former Nürnberg collector, containing an estimated 2,000 Melancthon works including his translations of the classics for the University of Wittenberg. It also has much original Luther material. Just recently the Spengler family turned over their rich manuscript collection dating from the time of Lazarus Spengler, the court clerk during the stirring Reformation period. A second library, the Staatsarchiv, is equally rich in its possessions. It has materials retrieved from many neighboring monasteries, and archival collections from the neighboring towns of Ansbach, Dinkelsbuehl, Weisenburg, and Rothenburg. Because Nürnberg was a Reichsstadt, materials from all over flowed into its archives. Finally, the Landeskirchliche Archiv, next to the Prediger Seminar, contains the old Kirchenbibliothek of Schwabach, and the Fenitzer collection among its many treasures. Fenitzer was a sixteenth century Nürnberg craftsman who, as a member of the Town Council, established the library in connection with the St. Lorenz Kirche. This collection is quite broad in areas it covers. Also contained in this library is the Spitalerbibliothek dating from the sixteenth century which is largely theological.

The Bavarian Staatsarchiv in Munich, which has subsidiaries in several other Bavarian cities, has, according to Josef Hemmele, over 500,000 original parchment sources, "the largest *Urkunden* collection in the world." Here is the former library of the University of Ingolstadt where John Eck has his stronghold against Lutheranism. Many old cloister libraries throughout later centuries were also added to these collections. Many rare works from these holdings will provide an excellent supplement to the Vatican collection.

Equally fascinating are the holdings of the libraries of Basel, Zue-

rich, Geneva, Strasbourg, and Freiburg. Untouched by the Reformation, Freiburg is also rich in old monastic possessions and other rare Catholic materials. Strasbourg's wonderful library, which had been gathered by Jacob Sturm and others was destroyed by fire in 1870. It was begun anew with the purchase of such rare book collections as those of Professors Reusch, Baum, Kunig, and Schmidt, and now has around 10,000 volumes centering principally about the Reformed literature of this period. Among the collection are many Alsatian incunabula. In this general area are located many other libraries such as the humanistic collection at Schlettstadt, which includes the rich Reformation materials from the pen of Beatus Rhenanus, and the Franciscan collection in the church library at Colmar.

In Basel are the Universitaetsbibliothek and the Staatsarchiv. Here may be found all the Erasmian material used for the Allen edition, some Zwinglian correspondence, and that of his fellow reformer, Oecolampadius. Of value also are the Reformationsakten of Basel cited by Paul Roth. In Zuerich the rich sources used by Fritz Blanke and others may be found in the Centralbibliothek and the Staatsarchiv. The writings of Zwingli and Bullinger have received special attention and there is also a valuable collection of Tæufer material. Of particular interest in Geneva are the collections in the University Library and the Archives d'Etats in the Hotel de Ville. As might be expected, these libraries are rich in Calvin literature which, with the collections in Strasbourg and Paris, provide a vast mine for American scholars.

Like the countries on the Continent, Great Britain also promises a wealth of material. Cambridge was estimated to contain approximately 28,000 volumes and much manuscript material. At Oxford the Bodleian Library has been filmed in its entirety by the Library of Congress. But, as was also true at Cambridge, the individual colleges often have libraries older than that of the university proper and with extremely valuable collections. The British Museum, as expected, was a veritable treasure house. It was estimated to contain 20,000 manuscripts between 1400 and 1600, some 10,500 incunabula, 50,000 printed books from the Continent, and 18,000 books in English printed both in England and abroad from 1475 to 1640. Several of these libraries were in the process of cataloging their holdings. The prospect of these vast collections of source materials offers tantalizing vistas to the American scholar.

The Classification of Theological Books

RUTH C. EISENHART

A FEW YEARS AGO the Columbia University School of Library Service held a series of workshops on special libraries at one of its Alumni Day sessions. There were workshops for medical librarians, business librarians, and art and music librarians. The "others," whose numbers did not justify separate groups, consisted of the librarians from law, journalism, and theological libraries. At first glance it looked a rather mixed lot. But, almost at once, they discovered a common ground: there is no aspect of human experience to which the law, the press, and the church will admit indifference. The library serving one of those professions must be prepared to cover the whole range of knowledge, and its specialized classification must operate within the framework of a general classification. This is the first fact to be recognized in any discussion of theological classification. The second is that religious books of continuing importance have been written in all lands and in every age. Theological literature has, to borrow one classifier's terse phrase, "geographical spread, chronological depth, and sheer bulk."¹

Theologians themselves have given profound and precise thought to the ordering of theological knowledge. The substance and sequences of systematic theology have engaged some of the ablest minds of Western civilization. Moreover, there is an accepted science of theology, a theory of its contents, relations and purposes, which was clarified by the encyclopaedists of the nineteenth century. Typically, they defined theology as the science of Christian religion, and arranged theological study into four groups: exegetical, historical, systematic, and practical. These four remain the basic departments of the curriculum in American Protestant seminaries today. This is the way theologians have organized their studies and divided their spheres of interest, and the literary record has followed these main cleavages with more than ordinary faithfulness.

It should not, however, be thought that theology is immune to Miss Eisenhart is head cataloger, Union Theological Seminary Library, New York.

change. If the intellectual revolution of the twentieth century has been most spectacular in pure and applied science, it has been scarcely less pervasive in the social sciences, and these have affected seminary book collections and their use. There have been extensive reorientations in the theory and practice of religious education, church music, and Christian social action. The recent emphasis upon programs in psychiatry and religion involves us in the vexed organizational problems of the behavioral sciences.² Political necessity and more informed perspectives on non-Christian civilizations have produced some drastic changes in the theory and practice of missions.

These changes occur most commonly in the practical group and in the relation of theological to secular subjects, but occasional shifts may appear in other areas. In the late nineteenth century, higher criticism brought a fundamental change to biblical studies. Previously, the accepted primary arrangement was by treatment as text, introduction, and commentary, with the study of the Bible and its parts pursued as a unit under each treatment. Today most biblical scholars see the Bible as a collection of documents to be studied individually, with the form of treatment secondary.

The ecumenical movement, originally under Irenics in the history of doctrine, is moving by actual achievement into the practical field as interchurch cooperation and into church history through the merging of denominations to create new churches. These new churches are particularly embarrassing to the classifier since they are not subdivisions but more comprehensive than the church bodies they supersede.

And even the remote past can confound us. Within the last decade an impressive literature has accumulated around the Dead Sea scrolls, demanding decisions from classifiers before the scholars themselves had agreed on a nature of the scrolls or the community that produced them.

Nevertheless, though we have had our surprises and our upsets, there has been rather more stability than change to theological classification. Particular interests may appear and disappear and reappear from generation to generation, but the fundamental objective relationships have remained relatively constant. In any case, we still have the old books. "While ideas change and are abandoned the books which are written to expound those ideas remain and in spite of the abandonment of the theory must be related to the books of the later dispensation."³

The Classification of Theological Books

Because of their comprehensiveness, theological libraries are in a better position to use standard classifications than are many other special libraries, although none of the general classifications has developed its religious section in sufficient detail or with much awareness of the established order of theological thought.

A list of the principal seminaries in North America, with their denominational affiliation, date of founding, number of books and students, and the classification used in each, was published by Elvire R. Hilgert in 1955.⁴ Three classifications are in common use among these schools. Two of them, Dewey⁵ and the Library of Congress,⁶ are standard classifications. One, the Union Classification,⁷ was created specifically for a seminary library. As might be expected with a group of libraries which began their classing activities around 1900, the largest number use Dewey. The older seminaries, reluctant to begin reclassing their difficult collections, have reaped the rewards of procrastination; most of them eventually adopted the newer L.C. or Union classifications. Today, newly-established seminaries ordinarily choose Union or L.C. with one noteworthy exception: the Southern California School of Theology has recently adopted the Bliss Classification and begun the construction of a classed catalog. Both Bliss and the classed catalog are new to the American seminary scene, and are being watched with interest.

Apart from the basic inadequacy of the 200 section to contain the major professional portion of a seminary library, the Dewey Decimal Classification has much in its favor. It can easily be condensed to broad classification for areas in which the library has comparatively few books. Its relative index is much the best and most comprehensive. Guidance in the classing of specific titles is available from many sources, such as the *Publishers' Weekly*, the *British National Bibliography*, and the printed cards of the Library of Congress. It is familiar to most students. It is actually the most up-to-date: the 16th edition published in 1958 is a balanced, intelligent revision, pooling the advices of classifiers in many kinds of libraries. A generous inclusion of scope notes has answered one very serious criticism of earlier editions. It is kept up-to-date by the quarterly publication *Decimal Classification Additions, Notes and Decisions* (*DCand*). The recent merging of the Dewey Decimal Classification Editorial Office and the Decimal Classification Section at the Library of Congress means that real books, and the problems inherent in classing them, now have their chance to inform and modify the schedules.

Yet all these blessings are but incidental advantages which cannot outweigh its fundamental unsuitability for a theological collection of any consequence. The problems of Protestant seminary libraries using Dewey were investigated by Mrs. Hilgert in a master's thesis for the Department of Library Science at Catholic University of America in 1956.⁸ Forty-two libraries responded valiantly to her searching 9-page questionnaire, hoping that through her findings they might influence the editors of the 16th edition. They discussed points of satisfaction and dissatisfaction, noted areas needing expansion or more precise definition, listed topics hard to locate, described local practices, and frequently adorned the whole with pungent comment.

The copyright restrictions of the Lake Placid Club Education Foundation have made it difficult to provide adequate leadership for the expansions and modifications required by special libraries. The result has been a welter of changes at the local level, many very poorly conceived. Mrs. Hilgert quotes one correspondent who surely speaks for others: "We can only claim that over the years our classification has been done with originality and abandon rather than caution and consistency."

Mrs. Hilgert collected a number of modifications in use at various seminaries to document the need for extensive, authoritative revision. There are also two more thorough-going elaborations of the 200 class specifically for Protestant libraries. These are an expansion prepared by Clara B. Allen,⁹ and the Classification Tables of the General Theological Seminary Library.¹⁰ The Allen Expansion is genuinely an expansion, not a revision. It respects the integrity of numbers and its publication has been authorized by the Foundation. It provides leadership for the smaller, more conservative seminaries and Bible schools, and has been thankfully accepted by them.

General Theological Seminary in New York is the largest of the seminaries using Dewey. Its modifications, which are the work of B. S. Easton, are admittedly extensive, but competently done. This revision is greatly admired, especially for its scope notes, but the Foundation has not been willing to authorize publication. Easton's work was described in a paper by Olive M. Grobel at the 1953 conference of the American Theological Library Association,¹¹ and in Mrs. Hilgert's thesis.

The Library of Congress Classification has been used with satisfaction by several medium and large seminary libraries. It is composed of a series of special classifications, many of which are scholarly exposi-

The Classification of Theological Books

tions of their subjects. Philosophy, history, social sciences, music, and many of the language and literature sections are outstanding. The religion schedule (BL-BX) is not one of its best.

Although it is kept up-to-date, the BL-BX schedules have not been revised since they were first printed in 1927, and most of the quarterly lists of changes and additions have long been out-of-print. A revised edition is reported in preparation; it will be welcomed not only by libraries which might wish to adopt L.C., but by all who find it useful to interpret the class numbers appearing on L.C. printed cards.

The Library of Congress Classification is at its best for a divinity school which is part of a university system using it. The BL-BX schedule would probably suit small seminaries whose book collections consist largely of copyright and denominational materials, but the rest of the classification is much too elaborate to be recommended for a small library. When holdings are so unevenly distributed as they will be with either Dewey or L.C., the ease with which the notation can be condensed may be as important as its expansion. The decimal notation of Dewey lends itself to condensation readily, but considerable skill is needed to alter L.C.

In fact, L.C. has suffered much less than Dewey from casual local alterations. Such revisions as have been attempted have been approached cautiously and systematically. Isabelle Stouffer collected a number of minor expansions for the A.T.L.A. Round Table on the Library of Congress Classification in 1955.¹² Among more ambitious variants are Lucy W. Markley's *Methodist Book Classification*,¹³ Jeannette M. Lynn's *Alternative Classification for Catholic Books*,¹⁴ K. T. Jacobsen's Lutheran schedules,¹⁵ and, as yet uncompleted, the drastic rewriting of large blocks of BL-BX at Princeton Theological Seminary.

A classification scheme is at best an hypothesis to be checked and corrected in the laboratory provided by a real collection of books. In a thoughtful report as chief classifier of the Library of Congress, Charles Martel wrote: "It was recognized beforehand and confirmed over and over again in the course of the undertaking that no amount of preliminary study, consultation and taking pains in the preparation of the provisional draft could produce other than a largely theoretical scheme, more or less inadequate and unsatisfactory until modified in application."¹⁶ The fact that the Library of Congress has a comparatively thin collection in religion has been accepted as the real reason for the shortcomings of its BL-BX schedule. Mrs. Lynn ob-

served: "There is no special interest in the subject of religion there and hence no concerted plan of book purchase for this field. The overwhelming majority of the [religious] books in the collection are those deposited in accordance with copyright law . . . Hence, for any library buying extensively abroad, the L.C. Classification of Religion very soon proves inadequate."¹⁷ This was also Miss Markley's experience at Garrett Biblical Institute: "The BX schedule is simply the American church scene, set up as a norm of classification. Library of Congress has very little on religion from abroad."¹⁸ After a futile attempt to accommodate Garrett's collection of British Methodism within the allotted notation, she set up an entirely independent schedule for Methodism in BY (an unused division). Her preface, which analyzes the Library of Congress' policy in handling denominational materials, is an important contribution to the literature of theological book classification.

Mrs. Lynn's *Alternative Classification for Catholic Books* was prompted by the inadequacy of existing classifications for scholarly Catholic libraries. The original edition was completed under the supervision of the Graduate Library School of the University of Chicago, and includes a preface which served as Mrs. Lynn's thesis for the master's degree. A second edition, revised by G. C. Peterson, appeared in 1954. Lynn is not a universal classification; it is limited to books on Catholic theology and on the government, organization, and history of the Catholic Church. Care has been taken to respect the progressions and terminology of scholarly Catholic usage. Mrs. Lynn made extended visits to university, seminary, and law libraries, and to the Library of Congress, to examine the books as they stood on the shelves, and her schedules were modified to conform to the literature as she found it to exist. The Lynn classification has been widely adopted by Catholic libraries; it has also great reference value for non-Catholic libraries. The schedules may be used, in whole or in part, with either the Library of Congress classification or with Dewey.

Jacobsen, with background experience at the Library of Congress and the University of Chicago, has published an admirable expansion of the Library of Congress schedule for the Lutheran churches. Like Mrs. Lynn's, his expansion was tested in a number of denominational libraries. Like Miss Allen's, it has been developed within the limits set by the original schedules, expanding fully but not altering the values of assigned numbers. The alphabetical list of Lutheran synodical organi-

The Classification of Theological Books

zations is especially useful for his careful and exhaustive work in tracing the intricate histories and pinpointing the identities of those myriad organizations with bewilderingly similar names.

The most striking characteristic of the Library of Congress classification of religion is the great stress which it lays upon the denominational source of religious materials. Under each denomination in its vast BX class, it includes denominational history, both general and national, Sunday school materials, sermons, creeds and catechisms, liturgy, sacraments, government and discipline, local churches, and biography. It is so solidly packed that there is little scope for interpolating new numbers, and it is consequently unreceptive to the new churches which keep emerging from the ecumenical movement. This is the one really tight area in the LC classification for religion, which is otherwise quite spacious.

Princeton has found itself room in this overloaded class by removing pre-Tridentine church history from Roman Catholic to general church history, by putting state churches in national church history, by providing for Calvin in Reformation history rather than with the Reformed churches, and by relocating such materials as liturgy, sermons, religious education, and sacraments. Much of the material eliminated from BX and the first part of BR have been redeveloped in BW, another unused division, where Princeton is building a strong Church History schedule. The major adaptations at Princeton were summarized in a paper by Isabelle Stouffer at the 1953 conference of A.T.L.A.¹⁹ Princeton's Church History schedule is the subject of a thesis by Helen Butz for the Drexel School of Library Science.²⁰

As early as 1910 it was evident to seminary librarians that Dewey could only distort and be distorted by a theological collection. Cutter was basically sound, but already obsolescent. The schedules of the Library of Congress did not then exist. Because theology had been central in education in earlier generations, many East Coast seminary libraries were old and desperately in need of recataloging and reclassifying. Fixed locations prevailed. Whatever his limitations as a theologian, Melvil Dewey had at least brought home the idea of relative classification.

This was the situation when Julia Pettee began in 1909 to reclassify the Library of Union Theological Seminary in New York.^{21, 22} During the next thirty years she reclassified well over 165,000 books, and created the Union Classification in the process. Several factors have con-

tributed to the theoretical coherence and practical usefulness of this classification. It was devised by a person of intellectual and professional stature, and applied by that same person to the strongest theological library in the United States. The Seminary is a recognized leader in theological education; its collections are well-rounded and more than adequate in nontheological areas. A carefully constructed classed catalog on cards made it possible for her to collect substantial blocks of books on related subjects for consideration at one time, and she was able to draw upon the knowledge of scholars at Union and its neighboring academic institutions in developing the detail. At her retirement in 1939, only a few form classes, such as sermons, devotional books, and polygraphy, remained to be reclassified. All the genuine subject work had been done.

Although the Union Classification is comprehensive, providing for all departments of knowledge, theology does not take its place as a separate discipline but pervades the whole scheme. "The only justification a book has for its place in a theological collection," Miss Pettee argued, "is its contribution to some phase of theological thought or religious life, and its most logical and most useful place on the shelves is as near as possible to the theological point where this contribution is made."²³

She accomplished this by superimposing the traditional divisions of the theological encyclopedia upon a modern classification of the sciences. This classification of the sciences was one prepared by Hugo Münsterberg for the International Congress of Arts and Sciences at St. Louis in 1904. Münsterberg saw all knowledge as derived from two basic aspects of human consciousness: the "will-attitude" (the purposive, the act, or the impulse to act) and "awareness of the world as object." From the first, the "will-attitude," come: 1) the normative sciences which interpret the meaning and define the values of purposed acts, and 2) the historical sciences, which present in history and literature the record of these acts. From the second, "awareness of the world-as-object," are derived the physical and mental sciences based on an objective method of observation and inference. In addition, Münsterberg recognized a third category, the practical sciences, which constitute a mixed group concerned with achieving their own purposed ends by methods which may be either normative-historical or scientific and experimental.²⁴

Miss Pettee perceived the affinity of this system with the familiar theological departments: the Exegetical, Historical, Systematic, and

The Classification of Theological Books

Practical. Taking Münsterberg as her base, she wove secular and sacred together in one sequence. It is counterpoint in classification.

The Literary-Exegetical Sciences include literature in general, and Biblical, Jewish and Christian literature in particular. The Historical Sciences are history, with church history in close association with it, the history of doctrine, and general denominational history. Following these four general historical classes is the history, together with the church history and denominational history, of particular countries. (Union's librarians have included some eminent church historians, and, in contrast to the Library of Congress, its classification favors the historical over the denominational approach.) The history of missions in particular countries is considered the Christian religious history of these countries, a concept which permits smooth transition from the mission to the indigenous church. Immediately after the history of non-European countries follow the history and theory of missions in general, and the history and literature of non-Christian religions. Practical usefulness has here been allowed to overrule theoretical considerations, for the theory of missions is, of course, a practical discipline.

In a bold rearrangement of Münsterberg's original order, the Physical and Mental Sciences are placed between the Historical and Normative Sciences (Philosophy and Doctrinal Theology). Miss Pettee reasoned that these are closely related in method, if not in substance; like the scientist, the philosopher and theologian seek to systematize their subject matter and to arrange it logically.

Continuing this pattern, the Practical Sciences include their religious counterpart, Practical Theology. The relation of the church to social issues is kept with the topic in the social sciences. Education and religious education are treated together, as are music and church music, art and Christian art. Fully developed as distinct classes of Practical Theology are: the church, its institutions and worship; practical church work and pastoral theology; and the culture of the individual spiritual and devotional life.

It will be observed that in these broad categories Miss Pettee proceeds from the general (the secular) to the particular (the sacred), but allots more space to the sacred, thus keeping the arrangement logical while allowing a more even distribution of available notation to the actualities of a seminary book collection. This structure is preserved with specific topics. For example, the country community is followed closely by the country church, and the urban community

tributed to the theoretical coherence and practical usefulness of this classification. It was devised by a person of intellectual and professional stature, and applied by that same person to the strongest theological library in the United States. The Seminary is a recognized leader in theological education; its collections are well-rounded and more than adequate in nontheological areas. A carefully constructed classed catalog on cards made it possible for her to collect substantial blocks of books on related subjects for consideration at one time, and she was able to draw upon the knowledge of scholars at Union and its neighboring academic institutions in developing the detail. At her retirement in 1939, only a few form classes, such as sermons, devotional books, and polygraphy, remained to be reclassified. All the genuine subject work had been done.

Although the Union Classification is comprehensive, providing for all departments of knowledge, theology does not take its place as a separate discipline but pervades the whole scheme. "The only justification a book has for its place in a theological collection," Miss Pettee argued, "is its contribution to some phase of theological thought or religious life, and its most logical and most useful place on the shelves is as near as possible to the theological point where this contribution is made."²³

She accomplished this by superimposing the traditional divisions of the theological encyclopedia upon a modern classification of the sciences. This classification of the sciences was one prepared by Hugo Münsterberg for the International Congress of Arts and Sciences at St. Louis in 1904. Münsterberg saw all knowledge as derived from two basic aspects of human consciousness: the "will-attitude" (the purposive, the act, or the impulse to act) and "awareness of the world as object." From the first, the "will-attitude," come: 1) the normative sciences which interpret the meaning and define the values of purposed acts, and 2) the historical sciences, which present in history and literature the record of these acts. From the second, "awareness of the world-as-object," are derived the physical and mental sciences based on an objective method of observation and inference. In addition, Münsterberg recognized a third category, the practical sciences, which constitute a mixed group concerned with achieving their own purposed ends by methods which may be either normative-historical or scientific and experimental.²⁴

Miss Pettee perceived the affinity of this system with the familiar theological departments: the Exegetical, Historical, Systematic, and

The Classification of Theological Books

Practical. Taking Münsterberg as her base, she wove secular and sacred together in one sequence. It is counterpoint in classification.

The Literary-Exegetical Sciences include literature in general, and Biblical, Jewish and Christian literature in particular. The Historical Sciences are history, with church history in close association with it, the history of doctrine, and general denominational history. Following these four general historical classes is the history, together with the church history and denominational history, of particular countries. (Union's librarians have included some eminent church historians, and, in contrast to the Library of Congress, its classification favors the historical over the denominational approach.) The history of missions in particular countries is considered the Christian religious history of these countries, a concept which permits smooth transition from the mission to the indigenous church. Immediately after the history of non-European countries follow the history and theory of missions in general, and the history and literature of non-Christian religions. Practical usefulness has here been allowed to overrule theoretical considerations, for the theory of missions is, of course, a practical discipline.

In a bold rearrangement of Münsterberg's original order, the Physical and Mental Sciences are placed between the Historical and Normative Sciences (Philosophy and Doctrinal Theology). Miss Pettee reasoned that these are closely related in method, if not in substance; like the scientist, the philosopher and theologian seek to systematize their subject matter and to arrange it logically.

Continuing this pattern, the Practical Sciences include their religious counterpart, Practical Theology. The relation of the church to social issues is kept with the topic in the social sciences. Education and religious education are treated together, as are music and church music, art and Christian art. Fully developed as distinct classes of Practical Theology are: the church, its institutions and worship; practical church work and pastoral theology; and the culture of the individual spiritual and devotional life.

It will be observed that in these broad categories Miss Pettee proceeds from the general (the secular) to the particular (the sacred), but allots more space to the sacred, thus keeping the arrangement logical while allowing a more even distribution of available notation to the actualities of a seminary book collection. This structure is preserved with specific topics. For example, the country community is followed closely by the country church, and the urban community

by the city church. "It is a principle of this classification," W. W. Rockwell wrote in his preface to the published tables, "to look upon Christianity as the central theme reaching out in all directions; and wherever a Christian topic touches a field of interest to make a place for it within that field. It does not withdraw these various topics and segregate them as 'theology.' Thus the Christian point of view is presented in all its relations to the problems of living, an arrangement philosophically justifiable and practically convenient."²⁵

The notation is mixed, consisting of at least two letters usually followed by one or more numbers to be interpreted decimally; instructions for condensing the tables are given in the preface. A *Cumulated Supplement* was published in 1957; current lists of changes and additions are issued semi-annually.

The principal variations on the Union Classification are a revision of RP-RY by A. D. Ehlerl incorporating Biblical Theology with Dogmatics,²⁶ and an alternative schedule for Education and Religious Education developed at Union Theological Seminary in Richmond.²⁷

The theoretical basis of the Union Classification was first presented in an article by Miss Pettee in the *Library Journal* of December, 1911.²⁸ Although the full schedules were still to be worked out, so soundly conceived was her philosophy that this article remains essentially valid today and should be mastered by anyone working seriously with the Union Classification. It is a penetrating analysis of theological literature, its content and arrangement, its relation to other studies, and the conflicts of interest which arise in organizing it logically.

The Union Classification was designed specifically for an independent seminary, although it has been used in theological schools which are part of a university system. Some librarians feel that we also need a scholarly, well-constructed classification of theology as a separate discipline, which could be used, as the Lynn Classification is, with the standard general classifications. The Princeton revision is the one most likely to fulfill this purpose. The rewriting of BL-BX at Princeton is going forward systematically, but without haste, and the book collection is everything that could be wished for a working laboratory.

This paper has emphasized the advantage of classifications developed and tested in real libraries. The corresponding disadvantage should be obvious: if the classification is well tailored to one collection, it must be more or less imperfect for another. Size, denominational affiliation, and geographical location can all affect the book collection and the purpose it is intended to serve. The seminary may be inde-

The Classification of Theological Books

pendent, or part of a university, or it may have entered into cooperative acquisitions programs with neighboring institutions. It may concentrate on its Bachelor of Divinity program, or have important graduate studies as well. These are legitimate differences and their consequences to the library are unavoidable. Seminary librarians are well aware of the benefits of cooperation and painfully aware of the confusion that can follow uninspired local experimentation but it is unrealistic to hope, or fear, that the classifying process can ever be reduced to an uncritical routine of copying call numbers assigned by some central agency. Those individual differences which sometimes seem the very essence of Protestantism insure that the classifier must always stand prepared to work out some problems for himself, if he is to serve his own institution and its purposes faithfully.

References

1. Markley, Lucy W.: *A Methodist Book Classification*. Evanston, Ill., Garrett Biblical Institute Library, 1955, p. ii.
2. The Behavioral Sciences and Mental Health in Relation to the Organization of Knowledge, the Organization of Science, and Bibliography. *Mental Health Book Review Index*, 5(1):[i]-v, Jan. 1960.
3. Lynn, Jeannette M.: *An Alternative Classification for Catholic Books*. Milwaukee, Bruce Publishing Company, 1937, p. xvii.
4. Hilgert, Elvire R.: Tentative List of Theological Seminaries with Classification Systems Used, etc. In: American Theological Library Association. *Summary of Proceedings*, Ninth Annual Conference, June 15-17, 1955, pp. 49-60.
5. Dewey, Melvil: *Dewey Decimal Classification and Relative Index*. 16th ed. Lake Placid Club, N.Y., Forest Press, 1958.
6. U. S. Library of Congress. Classification Division. *Classification, Class B, part II, BL-BX: Religion*. Washington, D.C., Government Printing Office, 1927.
7. Union Theological Seminary, New York. *Classification*. Prepared by Julia Pettee, with preface by W. W. Rockwell. rev. and enl. ed. New York, The Seminary, 1939.
8. Hilgert, Elvire R.: *A Survey of the Use, Expansions, and Modifications of the 200 Schedules of the Dewey Decimal Classification in Forty-two Protestant Theological Libraries in North America*. M. S. thesis prepared at Catholic University of America Department of Library Science, 1956.
9. Allen, Clara B.: Expansion of Dewey 200. *Fuller Library Bulletin*, no. 7-8, July-Dec. 1950.
10. General Theological Seminary Library, New York. *Classification Tables*. (Mimeographed for the Seminary Cataloging Department.) New York, The Library, 1955.
11. Grobel, Olive M.: General Theological Seminary and the Dewey Classification. In: American Theological Library Association. *Summary of Proceedings*, Seventh Annual Conference, June 11-12, 1953, pp. 28-30.

RUTH C. EISENHART

12. Stouffer, Isabelle: Round Table on Library of Congress Classification. In: American Theological Library Association. *Summary of Proceedings*, Ninth Annual Conference, June 15-17, 1955, pp. 46-47.

13. Markley, *op. cit.*

14. Lynn, Jeannette M.: *An Alternative Classification for Catholic Books*. 2d ed. rev. by G. C. Peterson, S. J. Washington, D.C., Catholic University of America Press, 1954.

15. Jacobsen, K. T.: *Library of Congress Classification Schedules for the Lutheran Church, Modified and Expanded; Together with an Alphabetical List of Lutheran Synodical Organizations*. [Minneapolis], Board of Christian Education, Evangelical Lutheran Church, [1953?].

16. U. S. Library of Congress. *Report of the Librarian of Congress. . for the fiscal year ending June 30, 1911*. Washington, D.C., Government Printing Office, 1911, p. 61.

17. Lynn, *op. cit.*, ref. 3, p. 5.

18. Markley, Lucy W.: Classification: Yes and No! In: American Theological Library Association. *Summary of Proceedings*, Eleventh Annual Conference, June 19-21, 1957, p. 35.

19. Stouffer, Isabelle: Princeton and the Library of Congress Schedule. In: American Theological Library Association. *Summary of Proceedings*, Seventh Annual Conference, June 11-12, 1953, pp. 21-23.

20. Butz, Helen S.: *The Princeton Theological Seminary Library and the Library of Congress Classification for Church History*. Unpublished M. S. thesis, Drexel Institute of Technology School of Library Science, 1955.

21. Pettee, Julia: The Philosophy of the Maker of a Special Classification. *Special Libraries*, 28:254-259, Sept. 1937.

22. Panel on the Union Classification. In: American Theological Library Association. *Summary of Proceedings*, Ninth Annual Conference, June 15-17, 1955, pp. 33-39.

23. Pettee, Julia: *A Classification for a Theological Library*. New York, Union Theological Seminary Library, 1955, p. 4. Reprinted from the *Library Journal*, 36:611-624, Dec. 1911.

24. *Ibid.*, p. 5, footnote 3.

25. Union Theological Seminary Library, *op. cit.*, p. iii.

26. Ehlert, A. D.: Revision of the Union Schedule in Dogmatics (RP-RY). *Fuller Library Bulletin*, no. 13-14, Jan.-June 1952.

27. Union Theological Seminary Library, Richmond, Va. *Proposed Classification Schedule for Education and Religious Education*. [Richmond, Va., 1956.]

28. Pettee, *op. cit.*, ref. 23.

NOTE

Good technical descriptions of all the classification schemes in common use among American Protestant seminaries—Dewey, Library of Congress, Bliss, and Union—are included in Chapter XI of *Technical Services in Libraries* by M. F. Tauber and associates, New York, Columbia University Press, 1954. The reports of the "Three-way Round Tables on Dewey, Union and Library of Congress Classifications" published in the American Theological Library Association *Summaries of Proceedings*, 1949-56, contain a wealth of material on practical problems and

The Classification of Theological Books

their solutions. The "Panel Discussion on Dewey and Library of Congress Classifications" at the 1953 Conference, and the "Panel on the Union Classification" in 1955, also deserve attention for their reports of actual experience with these schemes in a variety of seminary situations.

The Seminary Library and the Continuing Education of the Minister

CONNOLLY C. GAMBLE, JR.

THE SEMINARY LIBRARY has a responsibility to graduates after they leave the campus. This obligation exists for as long as the graduate is actively engaged in the ministry, and regardless of the demand (or lack of it) from graduates. The responsibility may not be recognized by the present generation of ministers, and may not be expressed until an appetite for extension service has been whetted by the library itself. Why should a library thus create or enlarge a market for its services—especially today when many libraries are girding for those pressures soon to come with doubled (or more!) seminary enrollments? Four reasons may be noted to support this contention:

1. Proper stewardship demands an extension service. The vast expenditure of money and effort in the creation of great theological libraries, as described elsewhere in this issue, will lead to a circumscribed use of these literary treasures unless there is also developed a policy for widening the usefulness of theological collections. Even with burgeoning student enrollments on the campus, the library cannot achieve its full potential of service without a program of off-campus service. Stewardship of resources provided by the church requires that the library continue to serve ministers. From the standpoint of the best use of the investment involved in a theological library, therefore, an extension program is desirable.

2. There is also the service motive. If the theological library has the capacity to serve an expanding church in its wide outreach, does this library not have an obligation to stretch its resources to make them available as broadly as possible? If it is the mission of the seminary graduate to serve others, it would appear to be incumbent

The author is director of continuing education, Union Theological Seminary, Richmond, Virginia.

Seminary Library and the Continuing Education of the Minister

upon the campus library likewise to be the servant of all—as far as its means will allow.

3. Another motive that has both selfish and unselfish facets is the increase of loyalty and willingness to support theological education. Seminaries frequently solicit financial gifts from or through their graduates. A program of continuing library service extended to alumni frequently stirs them to renewal of interest in the alma mater and financial contributions to express this interest. Provision of library service for ministers residing in the seminary's constituency—including non-alumni—builds good will on the part of these ministers toward the seminary. This motive alone does not compel the development of an extension program, perhaps, but in company with others it has a place.

4. The basic reason for an extension program by a theological library is that the library may meet specific needs in the continuing theological education of ministers. What are these needs?

The first is the need to study. With the multiple pressures upon him the minister may succumb to the temptation to believe that the intensive study of any subject is a luxury that he cannot afford, and that he must content himself with browsing or skimming. With this viewpoint he may become a *Reader's Digest* sort of student, devoting at most a few minutes to a subject. Halford Luccock wryly remarks that many a man has taken Paul's statement, "This one thing I do," and has made it read, "These forty things I dabble in." The minister who is in earnest about his proficiency needs to study, wrestling with a subject until he has achieved some degree of mastery of its content.

A second need of the minister is system: that is, he needs a program of study. If it is imperative that he dig intensively to gain some comprehension of a given subject, it is likewise essential that he spread extensively across the whole range of theological knowledge. He must choose with care and imagination those subjects upon which he intends to concentrate, covering the major disciplines of theology in a sequence determined by his orientation as a minister, and planned particularly with reference to his long range development as a minister. His objective is twofold: both to acquire knowledge that will be useful, and to nourish resources for contemplative, creative thought. Like every educational pursuit, this projection of personal learning needs does not just "happen": it is created through imagination and insight. It ranges both more deeply and more broadly than

his sermon preparation for next Sunday—or even his sermons for the next month! He is concerned to study not only what already interests him but also the literature of subjects that have never yet excited his interest. He obviously cannot pursue every subject to its limits; therefore he must choose those which are vital as his "majors" and content himself with "minors" in those topics which are peripheral to his ministry. The minister needs to study according to a plan which he has formulated with care in order to achieve clearly defined objectives.

A third need of the minister is consistency in his study. He must resolve to stay with his systematic study throughout his active life, working toward both immediate and also long range goals. An impression that has been commonly noted in appraisals of the pastoral ministry in our day is that the minister largely molds his routines according to the pressures exerted upon him, giving himself to those activities where the demands are heaviest. Unquestionably he should plan his study program in view of commitments to preach and to teach, rather than expecting to carry on his study in a vacuum as a work of pure scholarship for its own sake. One of the first components of a minister's life to succumb when many things compete for his time is his long range study program. Persons or committees when neglected by the minister may clamor for his attention, but the unopened books on his shelf and the unexplored recesses of his mind have no such vocal means by which to compete for his time. Telephones often interrupt study hours and disrupt a train of thought which cannot be recovered. Thoughtless visitors break into time reserved for study, and intrude casual or meaningless chatter. Persistent pursuit of his study program requires him to capture time by self-discipline and by educating others to understand his objectives. Many congregations are ready to adopt the same attitude toward his study time that the minister himself shows: if he is in earnest, his people will support his efforts; if he shows that he values study time lightly, they will so regard it. Unconsciously he may allow his thirst for study to be dissipated until he scarcely knows that he has no longer any program worthy of the name.

H. R. Niebuhr in *The Purpose Of The Church And Its Ministry* asserts bluntly: "A theological education which does not lead young men and women to embark on a continuous, ever-incomplete but ever-sustained effort to study and to understand the meaning of their work and of the situations in which they labor is neither theological

Seminary Library and the Continuing Education of the Minister

nor education.¹ The pastor's study program should be conceived deliberately to meet his objectives as a minister, then pursued resolutely despite the temptations to drop it because of the difficulties encountered.²

The theological library through its extension program offers the most satisfactory answer to the needs in the continuing education of ministers. With some notable exceptions, parish ministers are likely to engage in sustained, systematic study only if some major obstacles are cleared away. Briefly noted, these problems are: (1) uncertainty as to "best books"; (2) availability of these books; (3) the discouragements that harass disciplined study plans; and (4) the intellectual impoverishment occasioned by the paucity of colleagues who are prepared for or interested in theological dialogue on a deep level. Through its extension program the seminary library may meet directly problems one and two, and the librarian may be a decisive factor in regard to the third. At least a partial answer to problem four may be provided by the seminary library and faculty jointly.

The parish minister is far more likely to continue his study if he feels confident that he is reading the most valuable works on a given subject. Remote from the campus library where once he could seek bibliographic guidance, he now hesitates to read in areas where his knowledge is limited. His study languishes. Yet he may have available to him by mail the counsel of a host of bibliographic experts via the theological library.

The seminary library may also meet a need of ministers by making the books available by mail. With the ever-increasing cost of books, the minister often regards the purchase of books as beyond his means, no matter how desirable they may be. If he can obtain books from a library, he will have at his disposal a more comprehensive selection than he could ever hope to buy for his own shelves. Incidentally, the very fact that these books are on loan from a library, and have a terminal date by which they must be returned, furnishes added incentive for their use immediately upon receipt—and this motivation is demonstrably at work inciting borrowers to read books that would remain unopened if they stood on their personal library shelves!

A third service which the library may render in meeting ministers' study needs is to evince a sympathetic concern for their study programs. The knowledge that someone cares, expressing a personal interest in the progress of his efforts to broaden his education, is sometimes sufficient spur to keep a discouraged minister on the track.

The library staff may demonstrate this kind of interest even at a distance and encourage the minister to pursue his quest for learning.

A fourth provision which the seminary may offer to support the minister in his study program is an occasional opportunity to engage in resident study in company with other scholars. This involvement in a learning group may furnish stimulus for study that will carry over through years of parish ministry, both sharpening the focus as to the point and range of a minister's study program, and adding fresh incentive to his study because he will have occasions when the fruits of his scholarship will be shared with others engaged in like pursuits while serving as parish ministers. This kind of in-service residential study is obviously not the solitary domain of the seminary library, but the impetus for such a provision may well be given by the library.

The four areas of service which have been noted are not merely theoretical delineations of an ideal program: they are actual. American theological libraries are presently serving in these ways, encouraging and enabling ministers to continue their education.

Without doubt the most widely offered service is bibliographical counsel. Librarians offer guidance in book selection by correspondence, at alumni meetings, in alumni and seminary publications of a variety of types, as well as in personal conferences. Where the librarian's subject knowledge or experience is limited, he may rely on the counsel of his faculty colleagues to supply the needed suggestions. Failing this counsel, he may seek help from one of the up-to-date lists of theological books.³⁻⁶

Theological books are now widely available by mail loan in the United States. A sizable and steadily increasing number of theological libraries in the United States now offer the loan of books by mail. In a few cases the extension library is a separate collection circulating by mail only, but the usual practice is to lend from the same book collections that serve campus borrowers. Notable among the separate circulating mail collections are Duke University Divinity School, Durham, North Carolina; Kessler Circulating Library, Vanderbilt University, Nashville, Tennessee; and Auburn Lending Library, Union Theological Seminary, New York, the latter serving Presbyterian ministers in New York State. Service arrangements differ: some libraries serve only their schools' alumni; some serve only within a limited geographical area. Others serve without restriction, mailing books to ministers within the continental United States. At least three major theological libraries (none of which is seminary-connected) lend books by mail without

Seminary Library and the Continuing Education of the Minister

charge, to ministers throughout the United States. They are the Congregational Library, 14 Beacon St., Boston 8, Massachusetts; General Theological Library, 53 Mt. Vernon St., Boston 8, Massachusetts; and Zion Research Library, 120 Seaver St., Brookline 46, Massachusetts. All three issue quarterly book lists, available on request. At least forty libraries connected with seminaries lend books regularly to ministers via mail (this number is in addition to those libraries which lend on interlibrary loan only). When one considers that many theological library collections have been developed largely within the last thirty years, the number of libraries now offering extension service is impressive. Furthermore, the total number of theological libraries in this country is not large: The American Association of Theological Schools has at this writing eighty-two accredited members and forty-three associate members (often one major factor preventing their full accreditation is library inadequacy). In view of the number of theological libraries in the nation, the proportion of those rendering extension service by mail is high.

There is also the factor of increased demand for library service to seminary students in residence. The enrollment of theological seminaries in the United States has risen from 12,448 in 1940 to 21,771 in 1958-59. The rise in student population has resulted in heavier demands for books on the campus. Classroom demands frequently require curtailment of mail loans in some subject fields at specified periods during the academic year.

An important function of the librarian of a theological seminary is aiding and abetting the student in his quest for learning. As undergraduate theological students on a seminary campus, many men have come to feel that the librarian is one of their most dependable partners in the persistent pursuit of knowledge. Their rapport with the librarian continues after their graduation, and they maintain touch with him or her through correspondence and occasional personal visits. The knowledge that the librarian has a continuing interest in the minister's study—his subjects of inquiry and the status of his current project—is often an important factor in the latter's resolution to stay with his educational effort in spite of obstacles. A brief letter from a seminary librarian has been known to spark a pastor to resume a study program laid aside because of pressures of time. This quality of concern may be expressed by any or all members of a theological faculty, it is true; but the seminary librarian is often in a favorable position to indicate this sympathy and add tangible evidence of his

sincerity through regular book service by mail. This personalized "service" cannot be made a part of a formal structure or program, but it is an influential factor in many ministers' study life.

A major concern is that theological library extension service be designed and operated in such fashion that it undergird serious study efforts—so far as practicable—rather than merely scatter books by mail without regard for their place in a systematic pursuit of a subject interest. Circulation by mail is not an end in itself for theological educators; the loan of books that contribute directly to educational goals is regarded as a more worthy objective. That is, the library seeks to stimulate ministers to develop and maintain a systematic study program, relying largely on the extension service to supplement personal libraries.

In view of this objective, the library at Union Theological Seminary, Richmond, has developed a Directed Study Program for ministers. Members of the seminary faculty produce on request from the library brief guides to the literature of specific subjects, recommending from ten to fifteen books, noting their particular contributions to the subject, and suggesting an order in which they may be read with greatest profit. The library in turn obtains multiple copies of the recommended books, and lends them on a regular schedule to nonresident ministers. The calendar of shipments is kept flexible, so that the needs of the extension borrower may be taken into account. Whenever a loan renewal is necessary, the borrower asks for it, and the library delays shipment of the next recommended book. The number of extra copies of recommended books and the length of the loan period determine the number of pastors to be accommodated concurrently and the frequency with which new groups may be enrolled. For example, if three copies of each title are bought, and the loan period is three weeks, three persons may be enrolled for a given subject each four weeks (allowing a few days' grace for delays in return of books).

The participant in the Directed Study Program works for those values and educational goals which he wishes to achieve. He submits no written papers or reviews of his reading, and receives no credit toward an academic degree. It will be observed that the Directed Study Program provides three major services that correspond to pastors' needs: guidance in book selection, availability of books by mail, and continuous interest in the minister's study. Response to the Directed Study Program through eleven years (1950-60) has shown

Seminary Library and the Continuing Education of the Minister

that ministers are interested in directed study. At this writing the thirty-two courses of study have been taken a total of 1,479 times in eleven years.

A further development of the Directed Study Program is the enlistment of local study groups in various centers distant from the campus, where pastors of an area gather periodically for study and discussion of their reading. Through the seminary library extension service books are provided to supplement study material available to the participants. The seminary faculty's guidance is sought by the ministers after the size, constituents, and primary aims of their group have been determined. Bibliographical counsel and occasional personal appearances with these groups are the faculty's contribution to these study groups. The personnel involved in such groups changes as pastoral changes occur, and regrouping becomes necessary from time to time. The initiative in planning and carrying through these study group arrangements (while they may be stimulated from the library) is the responsibility of the local pastors.

Some seminaries invite small groups of ministers into the campus community during the academic term for sustained resident study, centered largely in the library. This program differs from graduate study leading to the Th.M. or equivalent degrees and from provisions whereby nearby ministers come in for classroom courses at the seminary. It is also qualitatively different from most of the programs offered by thirty-five or more seminaries in summer sessions. Among the seminaries which have brought in ministers for resident study during the academic year are Berkeley Baptist Divinity School, Berkeley, California; Yale University Divinity School, New Haven, Connecticut; and Union Theological Seminary, Richmond, Virginia. Two specialized institutions separate from seminaries use library facilities as significant elements of their programs: the College of Preachers, Washington Cathedral, Washington, D.C.; and the Institute for Advanced Pastoral Studies, Bloomfield Hills, Michigan. The former emphasizes the preaching function and the latter the pastoral responsibility, but neither preaching nor pastoral work is narrowly conceived in their programs.

Soon after World War II, the United States Council on Foreign Relations set up fellowships at strategic centers for American foreign correspondents, "to help them to increase their competence to report and interpret events abroad. . . . to give men who have been preoccupied with meeting deadlines an opportunity to broaden their

perspective by means of a coordinated program of reading, study and informal discussion."⁷

Seminary resident programs offer pastors—men who have been "preoccupied with meeting deadlines"—a similar opportunity for reading, study, and informal discussion. Their study programs have been set up with the guidance of subject experts in their fields of special interest. From time to time the group gathers for interchange on subjects of mutual concern, and occasional informal conversations with members of the seminary faculty. Thus the pastor has opportunity both for independent study and for group conferences where he may reflect upon his ministry, test the validity of his ideas, and probe for deeper understanding of issues.

The seminary library is the locale in which this dialogue occurs and often a catalyst. The pastors in residence work individually in library carrels, and gather in library seminar rooms for their group discussions which often involve books drawn from the stacks. Daily conferences are arranged between the group of ministers and members of the seminary faculty for the joint exploration of subjects. Definite plans for orderly reading are projected by the ministers toward the end of their residence, as an outgrowth of the supplement to the education gained on campus.

In this type of residential study in the library and group learning, participants value most the opportunity for reflection on the aims of the ministry and a fresh evaluation of their life and work in view of these purposes. This analysis and redirection proceed from the discussions which go on almost constantly among the participants, as they share with one another the fruits of study and personal experience. Where the pastors have been merged with seminarians in one community, both they and the seminary students have profited from interchanges on ministerial concerns. Frequently the minister returns to his home with renewed determination to take time for study as a matter of top priority. His period of uninterrupted study has given him a fresh appreciation of the place that systematic study has in his own life. He expresses amazement that he can accomplish so much in a few days when there are no telephone calls or other interruptions of his study. He returns to his home with new zeal for his calling and resolution to carry on a long-range study program. He has come to see with fresh clarity how vital is an arrangement for systematic in-take of ideas, and periodic re-evaluation of his priorities

Seminary Library and the Continuing Education of the Minister

if he is to remain vigorous in his thinking and dynamic in his communication of the gospel.

Through this rhythm by which a minister returns to the seminary campus and library for periodic residence, then moves back to his pastoral responsibilities, the total life of the church is invigorated. As the pastor's study life is kept robust, the effects are seen in his preaching, teaching, pastoral, and administrative roles.

The extension service from seminary libraries is at present generally confined to bibliographic counsel and book loans by mail. At this writing a fully developed Directed Study Program for ministers is available from only three centers (Berkeley Baptist Divinity School, Berkeley, California; Northern Baptist Theological Seminary, Chicago; and Union Theological Seminary, Richmond, Virginia), and a year-around program of residential study by pastors is found only at Union Seminary in Richmond. Widespread interest in a broader provision of library extension services is evident. Both seminary librarians and administrators show a readiness to consider ways and means by which their libraries may be used by a larger constituency.

The development of extension service calls for imaginative cooperation among the theological libraries of the country. There are opportunities for a systematic division of responsibility within geographical areas of the nation, so that certain institutions assume as their specific assignment the continuing education of the ministers of their areas without regard for their denominational or earlier seminary ties. In such an arrangement the libraries would offer mail loans, directed study courses, and opportunities for on-campus and off-campus study groups to gather for concentrated work.

The rapid enlargement of Directed Study Programs awaits a cooperative plan for the production of study guides. Whereas one seminary faculty could be expected to produce perhaps ten or twelve guides in a year, a cooperative attempt may yield a hundred guides from many different faculties in the same period. A library could then select from among available guides those which that library would choose to offer its patrons. With the wealth of bibliographic guidance available from a sizable group of experts across the nation, the Directed Study Programs would take on important dimensions both of extent and of depth, as thousands of ministers began to study choice books under the guidance of highly qualified tutors.

The spacing of seminaries across the United States and Canada

makes possible a widespread program of resident study, if cooperative efforts are undertaken to enable ministers to study for periods of one to three weeks in a seminary library. Coordinated plans for such a project await active support from associations of seminaries and/or libraries.

With electronic communication media entering a new era, the possibilities for library extension in conjunction with other means of communication are dazzling. The uses of radio and television in education are being widely studied, and theological educators will watch alertly to capitalize on those media which hold promise for their field.

The library of a seminary may properly serve an archival function as the repository of the treasured works of past generations and the custodian of the literary heritage from earlier days. Yet the library has also the mission of dispersing to a broad community of learners the useful guides to an understanding of our contemporary culture and the church's ministry in and to that culture. If the library were to conceive its function merely in terms of archival depository, and omit its place as a faithful communicator of the Christian faith, that library's self-view would be severely truncated. Happily, most libraries see themselves as institutions created to serve—as many as possible, as widely spread as necessary, for as long as required.

References

1. Niebuhr, H. R., et al.: *The Purpose of the Church and Its Ministry*. New York, Harper, 1958, p. 134.
2. Gamble, C. C., Jr.: *The Continuing Theological Education of the Minister*. In: American Theological Library Association. *Summary of Proceedings*, Thirteenth Annual Conference, June 16-19, 1959, pp. 58-69.
3. Union Theological Seminary. New York. *A Basic Theological Bibliography for Ministers*. New York, The Seminary, 1960.
4. Union Theological Seminary. Richmond, Va. *Essential Books for a Pastor's Study*. 3d ed. Richmond, The Seminary, 1960.
5. Andover-Newton Theological School. *Theological Bibliographies*. Newton Centre, Mass., The School, 1956.
6. Danker, F. W.: *Multipurpose Tools for Bible Study*. St. Louis, Concordia Publishing House, 1960.
7. A Letter from the Publisher. *Time*, 62:16, Sept. 21, 1953.

Summary

DECHERD TURNER, JR.

THE PROFILE OF THEOLOGICAL LIBRARIES etched by the preceding papers makes clear certain distinguishing characteristics. Also suggested are other involvements which are not fully amenable to precise articulation. Let's look briefly at both classes of conclusions.

Theological libraries are indelibly tied to theological education. Analysis and judgment in every paper in this issue springs from the ever-present question: "What is the content, structure, and purpose of theological education?" So sensitive to this foundation have been the contributors that no portion of the picture could be developed without some expression concerning the nature of theological education.

While this situation does not suggest the theological library is any more, or any less, aware of its educational purpose than any other type of special library, what has been demonstrated is that theological librarianship is a dynamic, changing, growing discipline because theological education is a dynamic, changing, growing discipline.

At the same time that the theological library is an instrument of today's educational need of the church, it is also the unique guardian of a vast and rich historic past. While responding to the theological conversation of current courses, it seeks to make available in contemporary coinage an extensive history. Microfilm programs, cataloging and classification reassessments, a new interest in denominational origins are all geared to the enlargement of bibliographic control and availability. The impetus toward this is something more important than the bulk increase of holdings. It is most basically the result of a dialectical concern which pushes toward a total perspective in the consciousness of the religious community.

The theological librarian works within the context of an historic spread in materials of incredible depth and breadth. He must be on
Mr. Turner is librarian, Bridwell Library, Southern Methodist University, Dallas.

speaking terms with Camus and Jeremiah, Hammurabi and Tennessee Williams, William of Occam and William Styron. The extensive literature of theology makes far more fundamental an expertise in subject matter than in library science, although theological librarians have both taken from and given to the central common core of experience known as library science.

The theological library is the visible, undeniable manifestation of the reality of a central unity which prevails in the Judeo-Christian tradition. Ecumenicity exists in theological libraries whether it gains or fails of vocal and structural substance in the higher councils of the churches. Upon a common basic body of materials, theological library associations and committees build even larger superstructures of united effort.

Theological librarianship is marked by a commitment to the value of its end product—better prepared pastors, priests, and rabbis. The sense of vocational calling is strong in theological librarianship. Some librarians are ordained to the ministry of their group; others, while remaining laymen, are no less skilled nor dedicated.

Responsibility of the theological library and its librarian to the church does not end with the June graduation list. Continuing theological education is one of the tragic lacuna in the theological library structure. While one of the papers in this issue gives eloquent testimony of how one library has addressed itself to this problem, it also, by implication, fingers the many who have not.

Theological librarianship is impatient with current "standards" applicable to their institutions. Only the progress within the immediate past keeps dissatisfaction from being more organized and articulate at this point. Current standards are too low to support the corporate image the profession bears of itself.

There are many other areas where this issue has not trod. Failure to do so suggests no lack of concern, but points to the inadequate nature of available facts and studies. For instance, theological librarians have been quite cautious in making statements regarding recruitment. This is something of a paradox. Theological librarianship is the oldest facet of librarianship, and yet it is still insufficiently decided about its image to draw a picture of what is actually involved in becoming a theological librarian.

Theological libraries which are part of a university center are still trying to find some proper collecting pattern in relationship to an Arts and Science Library, or a Law Library, or other types. Philosophy,

Summary

literature, sociology, psychology, classics, and communications media are all heavily involved in the program of contemporary theological education. Where and how shall the responsibility and usage of these materials be shared or divided with the university system?

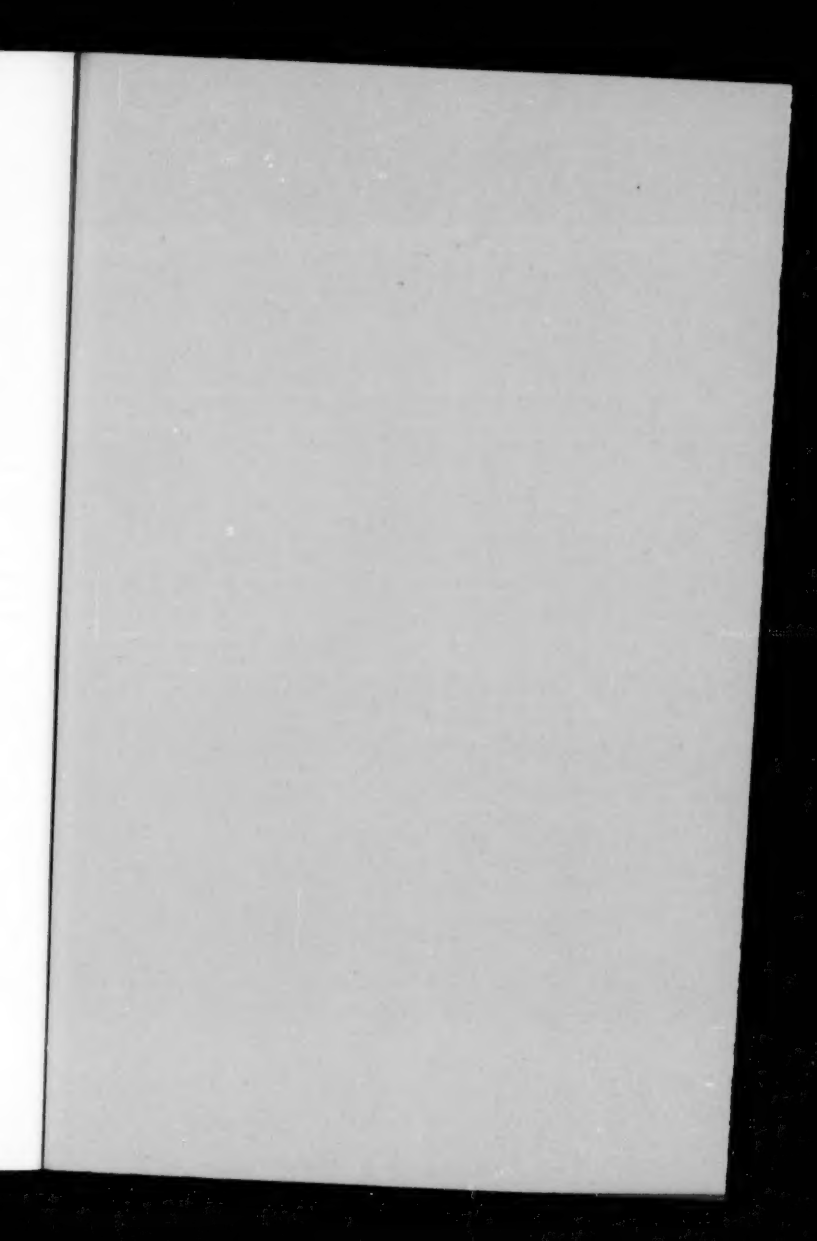
Or, how will the theological librarian find a way to gain recognition for his own staff in the general university library staff structure for the subject skills demanded of his staff? Who is "professional"—the beginning laborer in the reference room or on the circulation desk who holds a strong B.D. degree, or the person who has just finished library school directly after a B.A. or B.S.?

If as yet no clear pattern has emerged of a proper division of responsibility of the theology library and the other libraries on the same campus, how strongly could one hope for widespread acquisition cooperative programs with other seminary libraries? Perhaps, there is much stronger reason for hope here than the comparative nature of the question suggests. However, cooperative acquisition programs have not been tried on a large scale because most of the theological libraries of America are still engaged in the preliminary effort to assemble a collection of basic theological literature. Cooperation becomes the luxury-necessity which only relatively strongly developed libraries can indulge. That cooperation has not loomed large as an issue in the past is eloquent testimony of the amount of labor to be done.

What of rare books and the theological library? The tendency of theological libraries has been to set far less distinctive emphasis on rare books than other libraries simply because theology as a discipline is strongly involved with a large portion of those volumes adjudged rare by today's standards. While this does not cause any less concern for proper usage, it does work against the building of walls between a "working" collection and a "rare" collection.

This issue has attempted to draw in broad strokes the general picture of theological library service today. Theology is a book-centered discipline, and the aim has been to illustrate how the instrument of the discipline functions.





Library Trends

Forthcoming numbers are as follows:

January, 1961, *Bookmobiles*. Editor: Harold Goldstein, Associate Professor, University of Illinois Graduate School of Library Science.

April, 1961, *Antiquarian Books*. Editor: Hellmut Lehmann-Haupt, Bibliographical Consultant, H. P. Kraus Company.

July, 1961, *Future of Library Service: Demographic Aspects and Implications*. Editor: Frank L. Schick, Assistant Director, Library Services Branch, U. S. Office of Education.

The numbers of LIBRARY TRENDS issued prior to the present one dealt successively with college and university libraries, special libraries, school libraries, public libraries, libraries of the United States government, cataloging and classification, scientific management in libraries, the availability of library research materials, personnel administration, services to readers, library associations in the United States and British Commonwealth, acquisitions, national libraries, special materials and services, conservation of library materials, state and provincial libraries in the United States and Canada, American books abroad, mechanization in libraries, manuscripts and archives, rare book libraries and collections, circulation services, research in librarianship, cooperation, legal aspects of library administration, book publishing, public relations, library administration, bibliography, adult education, newly developing countries, photoduplication, music libraries, and state aid.

